

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

VOL. XXXVI, No. 6
W H O L E No. 895

November 20, 1926

PRICE 10 CENTS
\$4.00 A YEAR

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The echoes of the election had hardly died away before the demand for further tax-reduction was heard again. The immediate cause of this was the announcement of another Treasury surplus of \$300,000,000, which means that the people had been overtaxed by that much, according to many economists. Part of this surplus will probably be applied to the sinking fund for the reduction of the public debt. The President announced a plan by which most of it would be given back to the tax-payers, in the form of a rebate on December 15. Later, however, Mr. Mellon somewhat amended this plan by suggesting that the rebate, if any, be given in the form of a credit on March 15. Both the President and the Secretary agree in hoping that tax legislation will be accomplished on the bi-partisan system by which the present law was passed. The Democrats, however, are calling for a complete revision downward of the whole tax law, while Republicans are divided on the merits of the Coolidge-Mellon proposal, many taking the stand that all of the surplus should be applied to debt-reduction, which is the most permanent form of tax-reduction possible.

President Coolidge chose the occasion of the Armistice Day celebration in Kansas City to make a definite pronouncement of the Government's attitude on the present status of the World-Court question. In substance his stand was that there is no possible chance of our entering that tribunal as a permanent member unless upon unconditional acceptance by the League of Nations of the reservations as adopted by the Senate. Moreover, the President affirmed that the situation has developed to the point that he does not intend to ask the Senate to modify those reservations. This resolve, he said, is based on the conviction that he does not feel that the Senate would agree to any change. Though this part of the speech was primarily intended for foreign consumption, nevertheless, delivered as it was in the home city of Senator Reed, the most prominent opponent of the World Court, it had a profound repercussion on internal politics. As a political maneuver, it bore the earmarks of the now familiar Coolidge tactics of removing thorny questions from being national issues by raising the point of national welfare. That he did this in the home of his strongest opponent, did not detract from the effectiveness of his gesture. On the other hand, Senator Borah, a Republican, Chairman of the Senate Committee on Foreign Relations, and another opponent of the Court, sufficiently exposed his own reaction by the curt words: "All right as far as it goes."

Chronicle

Home News.—What is called the "sharpest note yet sent" by our Government to Mexico was announced as received on November 10, though it had been received a week before. This note was in answer to the Mexican note of October 14, in which the Calles Government practically announced repudiation of the conditions on which recognition was granted by this Government. It was freely predicted at the time recognition was granted that non-fulfilment of the conditions was a practical necessity for Mexico, since they involved violation of the Constitution. They were agreed to at the time by Mexico, only to secure recognition. This truth is evidently gradually dawning on our officials. What the effect of our latest note will be is problematical, but both Mexico City and Washington predict it will bring about "changed relations" between the two Governments. This series of notes has to do with the provisions of the Constitution of 1917, which, it is claimed, seriously injures American property rights, by its retroactive and confiscatory clauses. It is probable that stiff action on the part of our Government would have been taken before this, if the religious issue had not intervened.

Austria.—The Socialists' change of policy and their declarations against "anti-clerical" bias are severely criticized by the non-Socialist press. Thus the *Neue Freie Presse* approves of the new attitude against a proletarian dictatorship, but asks how they expect to change the whole economic system by purely parliamentary methods. The voters for whom the Socialist party is angling will not be Socialists, but merely discontented bourgeoisie and peasants who have no intention of accepting Socialism. On the religious side the *Reichspost*, which represents the Christian Social party, sees in the suddenly reformed Socialism merely "a wolf in sheep's clothing." It does not doubt that some of the men who spoke against religious prejudice were sincere, but insists that the vast Socialist majority will remain free-thinkers and are only adopting opportunist tactics which they deem politically necessary for the moment. It is observed that the people will not be deceived. An instance of Socialist intolerance is given us by our Austrian correspondent in the case of a young Catholic workingman, a member of a Catholic young men's association. His fellow-workers, in the factory where he was engaged, were organized Socialists and peremptorily demanded his dismissal. When he refused to leave they promptly went on strike. In addition threats of physical violence were made against him. "A victory of terror," the *Neues Wiener Tagblatt* called the incident.

Belgium.—In an atmosphere of royal grandeur the Belgian Crown Prince Leopold, Duke of Brabant, and Princess Astrid of Sweden were married on November 10, in the splendid old Gothic church of Saint Gudule. The Archbishop of Malines, Mgr. van Roey, performed the ceremony, robbed of much of its pomp and splendor because, the marriage being mixed, there was no nuptial Mass. Six days earlier a civil ceremony, according to the Swedish laws, had taken place at Stockholm, in the throne room of the palace. Demonstrations both in the Swedish capital and at Brussels indicated that the marriage was a popular one and that the Belgian people gave a whole-hearted welcome to the bride of their future king.

Canada.—The proposal to send a Canadian envoy to Washington which had been mooted for some time received official recognition when on November 10, the Cabinet Council at Ottawa announced the appointment of the Hon. Vincent Massey to that post. The appointment, which is the first in Canadian history, was signed by the Governor-General. Both the latter and Mr. Massey were still attending the Imperial Conference at London when the announcement was made. In former days, the British Government opposed a Canadian Minister at Washington on the theory that such a departure from convention would "strike at the diplomatic unity of the Empire." But to this idea has succeeded recently the broader theory of self-governing and self-functioning units within the

Commonwealth, and the new appointment, coming when it did, had special significance.

For the second time in four years the famous Shrine of Saint Anne de Beaupré was destroyed by fire early on the morning of November 8. Though the contents of the building and many of the valuable treasures of the Church perished, the Fathers of the Redemptorist Order in charge were able to announce that the most famous of the relics of the Saint had been saved. In 1922 the original shrine was also destroyed by fire and a new basilica to replace it is in course of construction just near the temporary church which was the scene of the recent conflagration.

Czecho-Slovakia.—A great change has come over the political situation. The Coalition now in power under Premier Svehla is what Europeans still call a purely "bourgeois" majority, which means little more than that the Socialists and Communists are excluded. This is their own doing, since by destroying the former Coalition, of which they were part, they had hoped to bring all the other parties under their own control. Their stroke miscarried. The consequence was that the first session of the Lower House proved to be extraordinarily peaceful. The Slovakian Popular party and the two most important German "bourgeois" parties had both now entered the Coalition and no longer formed part of the Opposition. A sprinkling of Magyars, too, was included in the German Agrarian party which is part of the Government Coalition. The Czecho-Slovakian Socialist Opposition, therefore, although by no means insignificant, was very much crestfallen. A rather serious clash occurred, however, when one of the German members of the Cabinet, who speaks little Czech, sought to speak in German before the Budget Committee of Parliament. This was not allowed. It is particularly interesting to note that among the seven Coalition parties who now constitute the Government, three have an avowedly Christian program. They are the Czecho-Slovakian Popular party, with 31 representatives; the Slovakian Popular party, which returns after a secession of five years, with 24 representatives; and the German Christian Social Party, with 13 representatives. Together they hold 67 seats, which is 41.4 per cent of the total Government majority of 162. There is consequently every reasonable prospect that hereafter Catholic interests will not be unjustly dealt with, or at all events that Catholic rights will be vigorously defended. In view of the general depression the program of the new Government must be mainly of an economic and financial nature.

France.—Since the Cathedral of Chartres is not only one of the historic monuments of France, but also one of the greatest treasures of Christian civilization, there is some significance in the recent donation that has been made toward its preservation by an American Jewish business man. Mr. Arthur Sachs, of the New York Stock Ex-

Socialist
Program
Criticized

Presse approves of the new attitude against a proletarian dictatorship, but asks how they expect to change the whole

Shrine
Burns

the building and many of the valuable treasures of the Church perished, the Fathers of the Redemptorist Order in

The
Coalition
Government

Leopold and
Astrid
Wed

Massey
American
Minister

American Gift
to Chartres

change, already well-known for various public benefactions, contributed \$100,000 on November 6, his wedding anniversary, as a gift from his wife, to the French Historical Monuments Fund, in order to restore parts of the Chartres Cathedral, which had been pointed out to him by the Custodian as in need of preservation and repair.

Germany.—The political situation was in a state of almost hopeless confusion. The Nationalists supported their arch-enemies the Socialists just to make confusion worse confounded. They voted for the thirty-per-cent increase in the unemployment dole, which they considered to be an entirely impossible proposition. The number of unemployed to be supported is 1,250,000. Their object was to sharpen the antagonisms between the Center and the Socialists. Nevertheless the question of reviving the "big coalition," which would include the Socialists with the present three governmental parties, was reported to have been raised again. The scandalous murder cases for which illegally recruited officers and soldiers were tried, accentuated the general political confusion. Dr. Paul Loebe, President of the Reichstag, as a consequence, formulated a plan for placing the recruiting of the Reichswehr in the hands of a central Government bureau, which would prevent the commanders of the army units from doing their own recruiting. This would make the army of the Republic truly republican. The Socialists in the meantime have been restlessly promoting their proposals for a law that is to keep the ex-Kaiser forever from setting foot on German soil again.

Great Britain.—Semi-official pronouncements about the work of the Imperial Conference, stated that the deliberations of the delegates were meeting with happy results, particularly on political points. The initial doubts about the avowed intentions of Premier Hertzog to obtain an explicit declaration of equality and the independence of the self-governing parts of the Empire, gave way to practical certainty that the report of the conference will be limited to an attempt to state the existing condition and to remove certain anachronisms without in any sense representing a new departure in imperial relations. As to the foreign policy and the signing of the Locarno Treaty by the British Government a full discussion was reported to have led to an approval of the past policy and a line to be followed in the future in the event of trouble with particular countries. Thus the traditional British policy in internal affairs of quiet evolutionary opportunism was again triumphant.

Greece.—Incomplete returns of the late elections indicated that the Republican party's strength was reduced to 152 seats. The Opposition parties now have 124; the Communists 8; the Independent Agrarians 2. As no party has a working majority the difficulty of forming a Cabinet continued to be acknowledged in Government circles. While public opinion would welcome a coal-

ition ministry, there were difficulties in its appointment. Meanwhile dispatches from Crete carried the unconfirmed report that President Pangalos owing to his confinement and the stress of his overthrow, imprisonment, and trial, is beginning to suffer a mental breakdown.

Ireland.—The celebrations on Armistice Day have again this year been the occasion of some disorders in Dublin. In order to avoid traffic congestion and to lessen the possibility of disturbances, the authorities selected Phoenix Park as the scene of the memorial services. While no interruption seems to have been made during the formal celebration in Phoenix Park, a clash occurred when some of the soldiers were returning to the city. Several persons were injured in this mêlée, as well as in another in Grafton Street when a band of young Republicans marched through the thoroughfare shouting "Down with King George." Of the various disturbances throughout the city, the worst occurred along O'Connell Street in the evening, caused by the attack of Republican sympathizers on those who wore poppies. Despite the expressions of hostility staged throughout the city, the Armistice Day celebrations and the parade of former service men were said to have been well attended.

Italy.—Police, Governments, and peoples of France and Italy were kept in suspense by the puzzling developments in connection with supposed Fascist manipulations in France. Colonel Ricciotto Garibaldi, grandson of the famous "Liberator," had been prominent for years as the leader of the Italian anti-Fascist movement in France, enjoying the entire confidence of his fellow-countrymen residing in that country who were opposed to the present Italian régime. Yet it now became a question whether his supposed anti-Fascist activities had not themselves been directed by Fascist leaders, whose purpose, according to this theory, would be to stir up plots against Mussolini in France, and so afford a handle to the repeated Fascist accusation that the French were harboring conspiracies on their own territory. The same explanation, as being traceable to Fascist machinations, was offered of the frustrated plot of Colonel Macia to free Catalonia from Spain. Macia, although himself supposed to be sincere in his efforts, would, according to that theory, have been the tool of agencies which were striving to stir up bad feeling between Spain and France to the advantage of Italy. The connection between Garibaldi's activities and Fascist influence hinged chiefly on his communications with Commendatore Lapolla, Chief of the Italian Secret Police, who had entered France in disguise, for the ostensible purpose of frustrating the plans of the anti-Fascist Scivoli, accused of plotting an attempt against Mussolini on October 28. Garibaldi, on being questioned as to his relations with Lapolla, admitted that he had received from him the sum of 100,000 francs. Garibaldi was also accused of purposely arranging for abortive anti-Fascist outrages in Italy, including the Lucetti

Political
Confusion

Armistice Day
Disorders

Imperial
Conference

Election
Returns

bomb-throwing episode on September 11, simply for the purpose of playing his duped associates into the hands of the Fascist police, after having "tipped off" Commendatore Lapolla. Signor Federzoni, recently deprived by Mussolini of his post as Minister of the Interior, was implicated by Garibaldi as the "man higher up." Any such scheming intentions however were indignantly denied by Mussolini, who, among other things, laid credit to the Italian police for first aid to Spain in the discovery of the Catalanian plot. Moreover, he made to M. Briand, French Minister of Foreign Affairs, ample apologies for the recent anti-French outbreaks at Ventimiglia and in Tripoli.

One of the greatest financial operations ever attempted in any country will be speedily arranged for in Italy, with the funding of the Italian debt. More than 20,500,000,000 lire of the floating debt, (about \$879,450,000), will thereby be consolidated. A new loan will be issued, bearing five per cent interest, which holders of the ordinary Treasury bonds, maturing in five or seven years, will be obliged to take in exchange for their bonds.

Mexico.—General Obregon, who had taken little public part in the religious controversy, issued on November 7 a statement in which he presumed to give much advice to the Church, pointed out what he called its errors, and predicted that the net result of the whole opposition would be loss of religion on the part of the Indians and poor generally. For the benefit of this country he explained why the Church is against the present Government; it is because the clergy oppose the aspirations of the international movement of Socialism, as represented by Calles. This outspoken statement, however, was hardly calculated to win support for him either from the American people at large or from the interests on which he depends. On November 9 the Bishops issued their reply. They were quick to take advantage of Obregon's profession of Socialism and drove home the statement that the Church will always be opposed to Socialism. They also remarked the inconsistency of his charge that the Church started the present struggle, when he admits himself that it is caused by the Church's defense of the country against the attempt to introduce Socialism and other subversive theories into Mexican life. The net result of the exchange was to make it still clearer that the present conflict is not one against the Catholic Church but against all religion and all Christian civilization.

Poland.—November 10 was celebrated as Independence Day and as the anniversary of the return of Marshal Pilsudski from the Magdeburg prison in 1918. On the following morning he triumphantly entered the Belvidere Palace as Chief of the State, which was his first step towards absolute dictatorship. He at once gathered arms and ammunition, and so built up the military power

which he commands. Warsaw began its celebrations on Sunday, November 7, and they continued throughout the week. In spite of the imposing military spectacle there was a strong opposition, including almost the entire Sejm Senate and the Socialists whose original leader he had been. The editors of the Warsaw newspapers held a meeting, November 8, demanding that the Government rescind the decree providing summary punishment, without trial, for the oral or printed circulation of news rumors displeasing to any official of the Government. This placed the press completely under the Pilsudski dictatorship.

Russia.—Recent reports to London from Turkey and China have given rise to a belief that the Soviet Government is now active in forming an Asiatic League, as a sort of counter-balance to the League of Nations, and the recent understandings between England and Italy. The London *Times* reported on November 11 that Tewfik Rushdi Bey, the Turkish Foreign Minister, had just left for Odessa, with the intention of meeting the Soviet Foreign Minister, George Chicherin. This, joined to the recent visit of the Persian Minister to Angora in Turkey, the recent speech of Mustapha Kemal at the opening of the Turkish parliament, and the visit to Angora of Dr. Alfred Sze, the Chinese Ambassador to the United States, has produced considerable uneasiness as to the Asiatic activities of the Soviets.

Comrade Stalin is losing no opportunity to enforce the lessons of his victory within the Communist party. In his speech at the recent party conference, he was reported as hurling the term "Movie Revolutionist" at Trotzky, Kamenev, and Zinoviev, the former leaders who have recently been disciplined for their opposition tactics within the party. In addition, Stalin propounded a "Decalogue" of ten commandments, of which the fourth commandment, which forbids the preaching of increased prices for manufactured articles, or the increase of taxation for the peasants, appears to touch the most vital point.

One of the features of next week's issue will be a diverting account of an Irishman's trip to Mexico to witness the inauguration of Calles, by James William Fitzpatrick.

Thomas M. Schwertner will write on "Eucharistic Education by Films" and G. K. Chesterton on "False Sentiment."

"Crime and Religion," by Michael J. Murphy, and "The Specialized College," by Maurice S. Sheehy, will be sequels to the important articles by these writers appearing in this number.

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SATURDAY, NOVEMBER 20, 1926

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

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SUBSCRIPTION POSTPAID

United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 - - - - - Europe, \$5.00

Addresses:

Publication Office, Suite 4847, Grand Central Terminal, New York, N. Y.
U. S. A.

Telephone: Murray Hill 1635

Editors' Office, 329 West 108th Street, New York, N. Y.

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts

Thanksgiving Day

IN the Preface of the Mass the priest invites the people to "give thanks to the Lord our God" and the Faithful answer, "It is fitting and just that we give thanks." Thus in the Catholic Church every day hallowed by the Adorable Sacrifice is Thanksgiving Day.

But it is also fitting and just that the State as a moral person give thanks to Almighty God, and proper that in his capacity as chief executive of the Nation the President of the United States annually set aside a day on which the people shall return thanks to the Lord their God. Thanksgiving Day is wholly in keeping with the traditional respect of the American people for religion, and the fact that we have a Government which publicly acknowledges Almighty God and our dependence upon Him, is not the least of our many reasons for gratitude. The concluding lines of the President's proclamation for 1926 are nobly conceived and devoutly phrased:

Wherefore, I, Calvin Coolidge, President of the United States, do hereby set apart Thursday, the twenty-fifth day of November, next, as a day of general thanksgiving and prayer; and I recommend that on that day the people shall cease from their daily work and in their homes or in their accustomed places of worship, devoutly give thanks to the Almighty for the many and great blessings they have received, and seek His guidance that through good deeds and brotherly love they may deserve a continuance of His favor.

Within recent years, under the direction of the respective Bishops, Thanksgiving Day has become an occasion of real spiritual regeneration. No longer is there danger that the day may be used, as in some strongholds of Puritan New England was once the case, as a substitute for Christmas. Men still with us can remember the time when Thanksgiving was called "the Yankee Christmas" and Christmas "the Irish Thanksgiving," but these pioneers are tottering with age. Americans all, Protestant, Catholic and Jew, we can kneel on that day to return thanks to Our Father in Heaven who has protected us so

marvellously beyond our deserts. For Catholics the proper observance of Thanksgiving Day means attendance at Mass, and, if possible, the reception of Holy Communion. In many places our good Sisters by suggesting this holy practice to their pupils are laying the foundation of what, we hope, will become in time a general custom.

Hiding the Crucifix in the Cupboard

AT a convention held some months ago in Ireland, a speaker warned his audience of Catholic teachers and administrators not to "hide the Crucifix in the cupboard." In the days when Ireland was emerging from the dark days of persecution, caution tolerated the practice. Too much insistence upon religion in the schools, or any insistence at the wrong time, might destroy the happy prospect of complete freedom to adopt the program of the Church and make Christ the soul of the entire academic education.

Many Catholics note with regret a tendency in a few of our colleges to hide the Crucifix in the cupboard. When an average Catholic listens to an exposition of the teaching of the Church on education and turns to hear an institution, by supposition Catholic, announce that it is "non-sectarian," he is apt to think that the Church rarely means what she says. The average Catholic father who after much inconvenience has registered his son or daughter at a Catholic college will probably draw his own conclusions when he reads in the catalogue that his children have matriculated at a non-sectarian institution. One of these conclusions, very probably, will take the form of sending the children next year to the State university, which is also non-sectarian.

In many instances the term means no more than that non-Catholic as well as Catholic students are accepted. No fault is to be found with this policy when it does not go beyond the limits laid down by the Holy See, or transgress such regulations as the local Ordinary may impose. But here and there a Catholic school approaches perilously near the line. Some of these dangers were pointed out in an article recently appearing in these pages.

As for the story that a certain Catholic college for women does not include the teaching of religion in the curriculum, except for Bible-study in one term of freshman year, we prefer to conclude that our informant is in error. Nor do we wholly credit the tale which relates how a certain lady principal, forgetting that one and possibly two Doctors of the Universal Church had been sodalists, remarked that while sodalities were good enough for ignorant people, they were not necessary for the young ladies of the College of St. Symphorosa. But it does seem that this energetic person seriously handicapped the work of the annual retreat by first assigning it to a weekend and then making it optional.

The college that does not confess Christ openly before the world and all men is not a Catholic college. If its pupils and its faculty profess to be Catholics, the sad contrast is stressed all the more emphatically. Colleges that are Catholic in the chapel and "non-sectarian" in the classroom should be reformed, if possible, and if this is not

possible, closed. They are not Catholic colleges, and by corrupting the true notion of Catholic education, the harm they do far outweighs the good they may incidentally effect. They hide the Crucifix in a cupboard.

Prohibition Versus Temperance

SUBMITTED for the first time to the vote of the people, Federal Prohibition has been overwhelmingly rejected. The figures are too plain for contradiction. Seven States, comprising nearly one-fourth of the population of the United States, record their dissatisfaction with the results of seven years of Volsteadism.

The voters were not asked what they thought of an intricate constitutional issue, of which the average citizen knows little or nothing. They were asked what they thought of conditions with which no man or woman can avoid almost daily personal contact—the growth of intoxication among boys and girls, the increased death-rate from alcoholism, the contempt in which the Volstead act is held, and, worst of all, the open disregard, springing from this contempt, of the principle of authority.

In the State of New York, the condemnation expressed by the people is simply overwhelming. The foes of Federal prohibition polled an even larger vote than the universally popular Governor Smith. This condemnation cannot be attributed solely, or even largely, to the brutality, bigotry, and corruption of certain groups of Prohibitionists, one of whose number was at last brought to book for dishonest practices, and lodged in the penitentiary. It was the free expression of an enlightened people.

For no intelligent man can hold that New York is a backward State. In its social and educational legislation, in the number, extent, and influence of its schools and churches, in the intelligence, political sagacity, and law-abiding spirit of its citizens, it fears comparison with no State in the entire Union. Seeing seven years of Volsteadism issue in the worst forms of intemperance, its people "by the grace of God free and independent" as their official proclamations describe them, have petitioned Congress to take the first step back to temperance by modifying or repealing the Volstead act.

The States of Illinois, Wisconsin, and Montana, have also spoken in terms equally plain. The time-serving politician who cringed under the lash of the victorious fanatic cannot long disregard the mandate. They demand that a remedy be quickly found for the disorders which have crept in under the holy guise of religion and of moral enlightenment. The Volstead act, founded, as a Federal judge has ruled, in a lie; openly violated every day in every part of the country by every man who chooses to drink and can pay for what he orders; the source of a political corruption beyond anything ever known in this country, must be repealed. Granting, but not conceding, that the Eighteenth Amendment is properly part of the Constitution, the Volstead act goes far beyond its prohibitions. It is not respected, because no honest man can respect an act of which the main contention is untrue.

Our own program is simple. It begins with the inculcation of temperance in the home, the school, and the church. It embraces total abstinence for all whose weakness requires this remedy, and for all who of their own motion, and for a supernatural motive, wish to practise this form of self-denial. We do not believe that men were ever made moral by Federal legislation; but are sure that many can be made moral if they can be induced, one by one, to accept right principles and to live them. A further point of our program calls for such municipal and State legislation as may be necessary should these political units see fit to authorize the sale of alcoholic beverages. Finally we ask a substantial modification of the Volstead act as a remedy which may serve until the act is repealed. And we earnestly pray for the day when that example of sumptuary legislation known as the Eighteenth Amendment shall be expunged from the charter of our liberties either by direct repeal or by the adoption of an amendment which nullifies it. As a promoter of temperance the Federal Government cannot succeed. It is wisdom to get back to the individual and to local control of what essentially is a local and personal problem.

Calles According to Obregon

SOMETHING has gone seriously wrong with the Mexican propaganda service. We have always held that the letters and articles of Arturo Elias, so generously printed by the American press, did great good to the cause of truth and justice, for they revealed, on the best of authority, the real persecuting intent of the Calles Government, and thereby brought about, as is proved by dozens of clippings, a great change of editorial sentiment all over the country.

Now, however, occurs an event which even Elias, innocent though he is of a knowledge of American psychology, would never have allowed to occur. On November 7, General Obregon issued a statement, a large part of which was printed by the *New York Times*, and the damaging portions of which were carefully excised by the *New York World*. As usual General Obregon blamed the Church for the present disastrous condition of his country, which by the way he calls "most gratifying." (Each one to his taste). Then, after having put the blame where it belongs, namely on the resistance of the Church to the Government, he proceeds to tell the reason why the Church resists the Government. (The reason will be good news to the capitalistic supporters of Calles in this country). That reason is nothing more nor less than that the Church is opposed to the Socialist movement as represented by Calles!

Now it has been the often expressed intent of this Review to prove just that very thing. It must be said, however, that it never expected to be able to prove it so easily. When Calles' chief supporter comes out and says it, the thing is done almost before we started. But where does that leave the holders of Mexican bonds and the international consortium representing them? Where does it leave the American Federation of Labor? Its proposed commit-

tee of investigation has its work done before it starts for the border. Obregon himself justifies Calles' attitude toward the Church because, indeed, the Church refuses to allow Socialism and Communism to have their own way and engulf the country.

This is no parlor Socialism he speaks about, no mere spinning of humanitarian theories. The very choice of his words reveals clearly what he means. The Church, he says, systematically opposes the Socialist movement, "which in modern times represents the principal objective of all proletarian masses both on the farms and in the cities." Socialism is for him a euphemism; the words that follow are the habitual language of the Bolshevik and the Communist orator. Maybe now the eyes of those who have been deceived by Calles will be opened. The Church is being persecuted in Mexico only because, as we have often repeated, it is the only force left in that country to oppose the introduction of an alien and destructive system of government.

Just what that system means "on the farms and in the cities," has been shown by Juan Diaz, in this and last week's issues of AMERICA, in his studies on the action of the Calles Government in the agricultural and industrial fields. It is the old story: suppression of individual initiative, slackening and finally cessation of production, default of interest payments, and consequent depreciation of capital; then on the one hand default of tax payments and an empty national treasury, and on the other enormous imports to feed and clothe the people and a sharp fall in the exchange value of the currency. All of this is not the condition threatening Mexico, it is the actual situation today. It is the direct result of two things: ruthless exploitation of the workers and farmers for political purposes and the self-seeking of a set of unscrupulous adventurers who find themselves in power through revolution. This is part of the truth which the Mexican censors keep from coming over the wires.

The only real reason why this fatal experiment has gone on so long is that American public opinion about it has been so ill-instructed, or better, so profoundly deceived. It would be most unfortunate for all concerned if enlightenment must finally be brought about by a serious break in our relations with a friendly country. The responsibility for such an event would be on the shoulders of selfish men in this country.

Death and the Magician

THOUSANDS of Americans who never saw Houdini on the stage or in private life felt something like a personal loss on learning of his death. There was something about the man that made for popularity. Some called it chivalry, but others pugnacity. Whatever it was, Houdini won the admiration which Americans always bestow upon a fighter who neither gives quarter nor asks it.

Houdini, born Weiss, the son of a Jewish rabbi, was much more than a stage magician or a public entertainer. For the last ten years of his life his chief work was the

exposure of swindling fortune-tellers and blackmailing or fraudulent mediums. The evil effected by these traders in human credulity is well known to the police and to the medical and legal fraternities. The man who unmasks them performs, as chief city magistrate William McAdoo of New York said last year, a public service of great value. Some have thought that Houdini's manner of attack gave these frauds too much publicity, and while there is an element of truth in this criticism, the good he did outweighed the incidental drawbacks which he was not able to avoid.

While Houdini publicly confounded many a medium who proclaimed his ability to recall the spirits of the departed, it is not easy to formulate his own belief on the survival of the soul and the possibility of intercommunication between the seen and the unseen worlds. He frequently asserted that no one had ever been able to supply him with evidence of such intercommunication, although he had earnestly sought it and would have welcomed it gladly. At times his language seems to assert that no evidence of the kind exists, and some of his positions are compatible only with the assumption that immortality is a hope which can never be realized. It is possible, however, that his eagerness to expose fraudulent practices occasionally dictated language which did not adequately express his personal belief.

Houdini's insistence upon the ordinary tests against fraud in the investigation of alleged psychic phenomena was rigid. Some thought that he leaned backward in his caution, but the effect was to supply a wholesome and sorely needed corrective to the sickly credulity which infected the country after the War. His influence was like a bracing November breeze that sweeps away the fetid atmosphere of a pest-house. It must be admitted, however, that he was something of a Sadducee in his conviction that an operation or a phenomenon was necessarily natural whenever by the use of natural means he could produce a similar effect. There was an impatience about him, an inability to separate the wheat from the chaff. Even a genuine medium has been known to descend now and then to trickery; but when Houdini detected deceit he closed the case with a judgment of once a fraud always a fraud. He was on the solid ground of common sense, however, in demanding that all processes and results be submitted to the strictest scrutiny, and thus he often demonstrated that this or that communication, said to be from the other world, was fraudulent.

But with this negation he stopped. He had a sharp eye for trickery, but with both eyes open he sometimes failed to recognize what was genuine. It was bad logic to conclude, as he did, if we have not misjudged him, that communication with the dead is impossible, because he had never communicated with the dead and had never encountered a true case of such communication. A good pilot must know both where the hidden rocks are and where they are not. Houdini qualified only under the first clause. He could point out the shoals; he was not so sure about the open channel. But as an advocate of caution he will be missed.

The Agricultural Question in Mexico

JUAN DIAZ

[Particular attention is called to this article, and the one by the same author in last week's issue, for they prove that the present economic ruin of Mexico is due, not to the religious struggle, but to political interference in social problems. ED. AMERICA.]

THE agrarian problem, which for a half century has occupied the attention of the world, economically and socially, and which has been used in some European countries as an argument to raise the banner of revolution, has never really existed in Mexico. It would not even be spoken of there if honest men and conscientious people were at the head of the nation to interpret truly the feelings and needs of public opinion.

I make this definite affirmation because the very existence of the agrarian problem of modern times has its origin in the enormous density of population, that forces the maximum productibility of the fields, as well as in the ever increasing idea of collectivism in the world. These characteristics do not and have never existed in Mexico where the density of the population is so low that, should there be an arithmetical division of land among the inhabitants, no man could singlehanded work all of his share; his holdings would be so immense.

Furthermore, the Indian, the aborigine and the half-breed, workers of the fields, live in a state of ignorance and lack of training that far removes them from the modern technical systems of agricultural production. They work the soil, using and following the rudimentary methods shown them by their ancestors from generation to generation. By these methods they hardly manage to raise enough crops to supply their families with food, notwithstanding the enormous fertility of those virginal lands where any small effort will bring a crop that will cover all necessities.

These conditions, being the same since the Spanish domination, have had as a result that the farmers not caring for more than their daily subsistence never have had means to get the tools, machinery and organization with a view to any collective cooperation and agricultural production of their own.

This explains why the great majority of the population of the fields that lives on agriculture, has always worked in cooperation with the owner of big pieces of land (*Haciendas*), getting a salary for their work or dividing with him the crops, using the land, water, seeds, animals and implements which the owner provides for them.

Modern tendencies for the bettering of the lower classes asked for a new orientation, for an organization of real cooperation between the land-owner and the workmen. This could have been done by increasing salaries or the percentage of the crops for those that worked

in participation; promoting the savings idea and cooperating with the Government to the end that the Indian, little by little, could acquire pieces of land of their own, paying the legitimate possessor and owner for them. This was the true solution of the agricultural problem.

But this was not the way adopted by the revolutionaries to crystalize the ideal of the uplifting of the lower classes. They only thought of the political resources at hand if they could get the Indians on their side by any means, considering that the Indian will be the eternal soldier, as much because of his political inexperience as of the fighting spirit peculiar to the race kept alive from generation to generation,—a tragic inheritance that is the product of the political vicissitudes of the country.

The Revolution, therefore, only desirous of getting the greatest number of armed men allied in an unconditional way to their service, offered the partition of land, and supported this with arbitrary laws to justify it. They have already divided part of the country, to comply with their promises, and to keep in their service these deluded armed men who, in each region, have been the military support of the leader subordinated to the central Governments. It is in such a way that they have managed, with more or less success, to keep their equilibrium against the ill-feeling and the public opinion of the men of order and of capital.

As the Revolution dominated the political situation in the country, this organization of created interests constituted a strong part of the enormous Bolshevik and Communist program followed by all the revolutionary Governments. These, trying to build on solid foundations, gave a Constitutional form to the arbitrary laws and decrees issued for the partition of lands by robbing the legitimate owners, without compensation for this expropriation.

Effective compensation to the proprietors has never troubled the revolutionary Government, because from the Communist point of view, one of the first steps to the realization of its ideals is to weaken capital by any and all means, including spoliation and robbery.

The foreigners whose property rights have been undermined by these schemes, have every day found it more difficult to defend themselves, because most intelligently, there has been found a way to the Constitutional legalization of the principle that a foreigner will not be considered as such when defending his rights on land properties, renouncing to this effect his nationality and any

right for a claim through diplomatic or international channels.

Therefore, agrarianism as a political tool and as a means to control by avarice a mass of armed and deluded men, is one of the most tremendous blows given in Mexico to the sacred principle of property, with the clear and definite character and tendencies of the Bolshevism and Communism of modern Russia.

These conditions, that have now prevailed for a number of years, have brought as a sequel the economic ruin of Mexico, because the country, being on account of the great area of workable lands, essentially agricultural, land values have fallen, causing enormous losses as an inevitable result of the insecurity of possession and instability of property.

As a parallel to this blow and to the losses to capital invested on agricultural properties, there has automatically followed a loss in the capital invested as mortgages on each of these properties. About eighty per cent of the properties in Mexico were mortgaged and the interest and even the capital can be considered as lost, the land having been expropriated without compensation from their legitimate owners to be given to the Indians, leaving the owners unable to pay either principal or interest.

This national economic ruin has been accentuated even more by the diminution, if not absolute cessation, of agricultural production, and has made it, as a result, necessary to import all the products indispensable for life. Thus the Mexican pays the difference between the local product and the goods that have to come by railroad from places hundreds of miles away, and that means an increase of hundreds of dollars in the cost of living.

This reduction of agricultural production has been caused by the paralyzation of farm work, since the farmers could not do otherwise than cease work under the constant menace of the bandits who with absolute impunity destroy properties, carry away seeds, animals and machinery belonging to the farmers. The latter know that they cannot gather their crops if the lands are handed over, as is the general rule, to the inhabitants of the nearby villages.

Agricultural production has also diminished in the hands of the Indians, because if before with the cooperation of the land owner they could do something, nowadays though in possession of the land they cannot work and consequently cannot produce, having neither money, nor animals, nor machinery, and furthermore cannot rely on any help from the landowner whose property has been robbed.

This side of the question has been so clearly demonstrated in some parts of the country, that some Indian communities have refused to receive the land which the Government takes from the hands of the legitimate owners, as they know by experience that their condition grows worse and worse when they do not have the cooperation of the landowner.

Agrarianism, therefore, means with the character that it has acquired, a blot on national life, since its purpose as a movement is not to bring about the real bettering of

the lower classes nor to expropriate lands with immediate compensation to the legitimate owner. These points have never troubled the mind of the revolutionaries, whose continuous attacks on capital and the right of property, have been the most characteristic and definite tendencies of modern Bolshevism and Communism.

The revolutionary Government has pretended to have on its hands such external financial problems that their solution should come before that of the Public Debt for Agricultural Indemnifications, but the fact and the truth are that it has never taken a single step in the direction of honestly meeting the civic obligation, in which it is placed to pay for the divided properties. This is just as true as it is a "bluff" to speak of the formation of the Agricultural Bank and similar institutions, supposed to provide the Indians with means to work the land and give the landowners some help as compensation for the spoliation.

To anyone who knows the regulations under which these institutions of credit have been formed, it is clear that they were only opened to make believe that the problem was settled, but their conditions are so hard to comply with that it is absolutely impossible for their money to reach the market for agricultural purposes.

Having already divided a great part of the agricultural property, Agrarianism is no longer for the Government a political slogan, but a political organization, because the Indian even under misery and hardship, is unconsciously happy in possession of the land, expecting with his primitive mind a rain of gold, meanwhile constituting himself a servile soldier under the leader that has given him the land robbed from its legitimate owner.

As a powerful proof that the Government has never intended to do any thing with Agrarianism but to use it as a political weapon, there is the fact that at the beginning of last August, when the Government wanted in the city of Mexico a monstrous parade of men backing its attitude on the religious question that has wounded the feelings of ninety per cent of the Mexicans, it issued a circular letter with strict orders to the Indians in the Federal District and boundary States that had received pieces of land, to come to the city to parade, on penalty of having taken back from them and their families the land given and of being considered in future as enemies of the Government.

In the present conditions of the agrarian problem, it has a quick and easy remedy, but only under the management of an honest and intelligent Government. This program consists essentially in immediate payment of the value of the spoliated lands; in dividing them, without political aims, but with intelligence and discretion, among those villages and those parts of the country where it is necessary; in establishing afterwards institutions of credit for agricultural purposes and distributing the funds of the banks with honesty and in the best way for the benefit of the country, and not, as has been done up to the present, for the personal benefit of a few men, killing the spirit work and honor in the souls of the Indians, who are so large a part of our population.

Mission Santa Clara Passes

WILLIAM I. LONERGAN, S.J.

IN the early morning of October 25, flames swept the campus of the University of Santa Clara. When they died down, perhaps their greatest toll, considerable as was the damage otherwise, was the destruction of the Old Mission Church. It was a hallowed spot redolent with memories both of the heroic Franciscans who laid the foundations of Catholicism and civilization in California, and of the pioneer Jesuits who, contemporaneously with its acquisition by the United States, took up the work the brethren of Serra and Crespi and Lasuen had been forced painfully to abandon.

Santa Clara was the eighth in seniority of the magnificent chain of Missions that dot *El Camino Real* from San Diego to Sonoma. It dated back to January 18, 1777. Long previously Padre Serra had contemplated the foundation and chosen its site, but the animosity of *Comandante* Rivera compelled him indefinitely to defer carrying out his project. When however *San Francisco de Asis* was begun on the *Laguna de los Dolores* in October 1776, an opportunity was offered for effecting his plan and three months later, January 6, 1777, Father Tomás de la Peña accompanied by Lieutenant José Moraga, *Comandante* of the presidio at San Francisco, and a company of soldiers started southward from Mission Dolores.

The spot designated for the new foundation by Padre Serra was called Thamien by the natives and was located on the banks of a little stream, the Rio Guadalupe. It now forms a portion of the Laurel Wood Farm, some two miles north of the modern town of Santa Clara. Here six days after the party left San Francisco, the Mission cross was erected and blessed, and holy Mass celebrated in a hut hastily constructed of boughs. Nine days later the lone friar was joined by his fellow Religious, Father José Murguía, with cattle and other property.

In time a rude church six *varas* wide and twenty long was erected. For two years this continued the headquarters of the missionaries whence they went forth to evangelize the neighboring *rancherías*. Then a flood destroyed the church. In consequence the Fathers sought a higher site and a new beginning was made. But again disaster, this time in the form of earthquakes, overtook them and once more they were forced to move. It was then that the location which the University now occupies was chosen and it was the remains of this foundation that were razed in the recent disastrous conflagration.

Though the establishment of Guadalupe Creek was small and crude, the second foundation counted several substantial buildings and a large adobe church, in fact the finest yet erected in California. It was solemnly dedicated by the *Padre Presidente* himself in the presence of Gov-

ernor Fages, *Comandante* Moraga and a number of neophytes, pagans and settlers. The third establishment was even more pretentious and its splendid adobe church did service for many years until earthquakes eventually made extensive repairs necessary.

Though Santa Barbara has practically always been the outstanding Mission in California, Santa Clara from its inception was more than ordinarily important, for it had many advantages not possessed by the others. The buildings formed an incomplete square about 100 x 170 feet, and Vancouver, who visited the place, records that the structures were superior even to those in San Francisco. The church was long and lofty and as well built as the rude materials, mostly adobe bricks, would permit. It was proudly topped off with a roof of tiles. The convent had eight rooms.

From the start the work of the Fathers was immensely blessed. In population Santa Clara numbered at one time as many as 1,464 souls. Indeed in 1800, it had the largest Indian population of any of the Missions. The registers, still preserved, show that the *padres* baptized, 1777-1832, over 8,000 persons, married about 2,500 couples and officiated at the burial of some 6,724 of their devoted people.

In agricultural advantages Santa Clara was deemed superior to any other foundation except San Gabriel. Its soil was very productive, its crops abundant, and by means of irrigation all sorts of fruit were grown, though until the arrival of the missionaries local Indians had subsisted almost entirely on acorns. The average grain yield amounted to 4,200 bushels a year. In 1811 the flourishing condition of the Mission was indicated by its possession of 2,800 horses, and in 1828 it counted 14,500 head of cattle and more than 15,000 sheep, not to mention other animals.

Unlike many of the Missions, Santa Clara was relatively free from trouble. On one occasion, however, there were rumors that the Indians planned to burn the Mission and kill the Fathers. Excitement ran high and all available soldiers at San Francisco with reinforcements from Monterey, were speedily dispatched to Santa Clara. However the reports of impending hostilities proved groundless. Some discontented neophytes had simply uttered threats with a view to frighten the missionaries and avoid imminent floggings.

Not the least significant feature in the history of the Mission is the list of able and holy men that served it. To their credit is mostly due its prosperous material development and its even more fruitful spiritual expansion. The founders, de la Peña and Murguía, were both exceptional men, though the latter was not long spared. He was the first missionary to die in Santa Clara. He

passed to his heavenly reward at the age of seventy, a few days before Father Junipero dedicated the second foundation. He had superintended the construction of its buildings and was the architect of the church.

De la Peña was permitted to round out more than twenty years of profitable labor at Santa Clara. His record shows him a capable and successful missionary. From Santa Clara he returned to Mexico where after occupying several honorable positions in his Order he died in 1806. His home-going was due to ill-health brought about because he had been falsely accused of having caused the death of two boys by blows. Later but not until the damage was done and he had reached Mexico a pitiable wreck, those who had witnessed against him confessed that they had been instigated in their conduct by the *Comandante*, Gonzalez, whom the Father had re-proved for immorality. When the truth was discovered de la Peña repaid his accusers by pleading with the civil authorities that they should not be punished. He was accompanied to Mexico by Father Diego de Noboa, who had been sent to replace Murguía.

Their successors were the saintly Magin Catalá and Padre Manuel Fernandez. This last remained only one year, being followed by Father José Viader. When the Franciscans from the Zacatecan college came to California in 1833, Father Francisco García Diego, their Prefect, relieved Father Viader who had spent over forty years of fruitful missionary service in Alta, California. Padre Diego later became the first bishop of California.

Of these zealous laborers Magin Catalá was by all odds the peer. Born at Montblanch, Spain, in 1761, at the age of sixteen he joined the Friar Minors and after a brief sojourn in Mexico reached California in 1794. For thirty-six years he was stationed at Santa Clara and with such ardor did he devote himself to the conversion of the natives that he came deservedly to be called the Apostle of the Santa Clara Indians. By the fervor of his preaching, the holiness of his life and the marvelous occurrences that accompanied his ministry, he wonderfully attracted the natives to their religious duties. Tradition credits him with a knowledge of the secrets of hearts and the gift of prophecy. He died in the odor of sanctity among his beloved neophytes on November 22, 1830, and his remains were interred in the Mission Church at the foot of the altar of the Crucifix before which during his lifetime he was often seen raised from the ground in prayer and which on more than one occasion is reported to have spoken to and even affectionately embraced him. The cause of his beatification is before the Roman tribunals.

Conditions being what they were at Santa Clara one is not surprised that the Mission was always very dear to all the California Franciscans. Serra not only never failed to stop there on his travels but when he saw his end was near chose the place to make the spiritual exercises for the last time as a preparation for his death. From 1786 to 1789 Father Lasuen, Superior of the Missions, seems to have resided there much of the time. Crespi and Palou were also frequent visitors.

Along with the other California Missions, Santa Clara was secularized in 1836. In 1843 it was restored to the Fathers but in the general exodus of the *padres* to Santa Barbara following their unjust persecution by the Government, it had been allowed to become merely a parish church with a single priest in attendance. Under civil and military management and at the mercy of the grafters of those days its decay had been complete. Even after the restoration, as late as 1846, the Governor sold its famous orchard to a group of his friends for \$1,200, a sale that was later declared invalid.

The history of those last years is colorful but sad, and many a tragedy is woven about it. Much of this has furnished material for "The Mission Play of Santa Clara," written by one of the University's popular playwright-graduates, Mr. Martin V. Merle.

At the date of the American occupation of California, the Santa Clara Mission was practically a ruin. In its desolation the Archbishop of San Francisco handed it over to the Jesuit Fathers who restored it as their poverty permitted and began on the site what has since developed into the University of Santa Clara. With the years alterations and improvements have been made but the Mission atmosphere has never been lost. The adobe walls and the Mission gardens with their gnarled olive trees and their century old fig trees, always remained substantially intact.

By 1885 the church had been gradually replaced, but the new edifice was almost a perfect reproduction of its predecessors and retained many of the old ornaments and furnishings of the original, including the magnificent Spanish reredos, the crude ceiling of the sanctuary fashioned by the tawny hands of the Redman and rather grotesquely visioning the Blessed Trinity, and the Mission pulpit. A fine marble altar encased in later years the simpler altar of earlier days. Until the fire the sweet-toned Mission bells sent, so tradition says, by the King of Spain on that condition to the first Franciscans, tolled nightly to beg a *De Profundis* for the departed Faithful, many of whom slept in what was left of the old Mission cemetery adjoining.

Mission Santa Clara was indeed a sacred shrine, rich with hallowed memories. Economically its burning may not mean as much to the University as some of the other buildings that perished with it but it is a great loss. Catholicism in California is distinctive in as much as it is not afraid to come out in the streets, and it is the Mission atmosphere that has made this possible. The hope is not vain that in the spirit in which many of the ruined Missions have been reconstructed and rejuvenated of late, there are those with the vision to see that with the preservation of Santa Clara is also closely associated the progress of the Faith in the West, and that they will have the generosity to bring to pass that out of the ashes of the Old Mission will rise a newer church to keep fresh the memory of the zealous achievements of the old Franciscan friars, and to preserve the traditions and inspiration that give the University of Santa Clara a unique position in the field of Catholic education.

Lay Infallibility

WILLIAM WALSH

THE press agent for a new book denouncing "orthodox religion" as an outworn superstition grows almost lyrical in the advertisement on my desk. Has the author, he demands, "indeed wrested from the universe its Great Secret? Has he found the Truth for which mankind has sought through all the ages of time? There are many who think so. At least every one will want to know how he answers such tremendous questions as *Where did we come from? What are we here for? Whither are we going?*"

If I thought the author could really answer those questions, I might buy his book. For these are matters that I have been curious about for a long time. In these enlightened times, by some bewildering paradox, life is getting to be more than ever one long torturing question mark. In this same supplement of my favorite Sunday newspaper, for example, I find myself confronted by a whole battalion of questions. Across the width of a page the black print advertising "The Book of Knowledge" fairly shrieks the question. "Is Home Life Breaking Down?" and the answer suggested is that it certainly will, unless the reader buys this book for his children. He is asked point-blank whether his child has had a decent chance. Alas, alas. Can your child—be honest, now—answer these questions:

What are freckles? Why do some people get bald? How do flies walk on the ceiling? How does a soap-bubble hold together? Does shivering help to make us warm?

On some of these points I am partially informed, on others I lack curiosity. I have often wondered, though, why some people get bald. The various ingenious theories of hair-tonic advertisers have never entirely prevailed over my skepticism. The only barber who insisted under cross-examination that he had discovered the secret of baldness and could cure it in ten treatments was himself as bald as a door knob, a circumstance which somewhat militated in my estimation against the literal acceptance of his otherwise plausible hypothesis. But most barbers are as honest intellectually as they are versatile in conversation. The majority of them will admit, "If I knew what made people bald, I could make a million dollars."

Evidently this is a question calling for more than the mundane powers of a Book of Knowledge; it must be submitted to some infallible authority. And if a Catholic instinctively thinks of our Holy Father the Pope in connection with infallibility, let him remember that the claims of His Holiness are extremely modest—too modest, perhaps in this brisk modern world of advertising, where the cardinal principles are evidently "Sell yourself," "Talk big," and "Devil take the hindmost." The Pope claims to be infallible only in matters of faith and morals—that is, in a limited field. In this, to put the case par-

tially, he has qualified as a specialist and an expert of life-long experience. I for one would be very much surprised if the Pope issued a public statement on Why People Get Bald. I shudder to think of the reception the press would give his pronouncement, from the "*si quis*" to the "*anathema sit*."

A New York priest, to be sure, when asked by a somewhat suspicious skeptic why Catholic priests never wore beards or moustaches, replied with the naive and disconcerting directness of a medieval schoolman that they all shaved every morning. But I imagine the Pope leaves matters of this kind to his subordinates, and even to the laity. He might even hesitate to tell us specifically where we came from, or whither we go. I once knew an enthusiastic young priest who declared on his own authority that Henry VIII was undoubtedly in Hell; but at the risk of asserting a universal negative, I should be willing to wager that none of the Popes of the last three centuries have dogmatized on the subject.

No, we must look elsewhere for infallibility in these miscellaneous matters. For irrefragable pronouncements of a more general nature we must turn to confident philosophers like H. G. Wells and Bernard Shaw. And strangely enough, we learn that those who most strenuously deny that the Pope can be infallible in his own special sphere are often the very ones who claim infallibility in everything; men, for instance, like the author of this work whose advertisement I am reviewing. His infallibility must be of great scope indeed if he can tell us what we wish to know about all the subjects I find listed in his chapter headings:

"The Four Infinities, Space and Time, The Creation, Mind and Matter, Mind without Matter, Other Worlds, Ideas of God, Immortality of the Soul, Heaven and Hell, Physical Evolution, Mental Evolution, The Universal Mind, What Are We Here For? Birth Control (somehow one rather expected to find that—I hope it is not the answer to the question just preceding), Vice and Crime, War and Peace, Marriage and Children, The Individual and the Race, The Future."

Nothing here about Why People Get Bald; though for all I know the subject may be covered in the chapter on "Vice and Crime," or the "Mind Without Matter." However, the list is comprehensive enough. And if any one wonders how one man can be authoritative in so many important fields, let him take the advertisement's word for it that "it took forty years to write this book." Well, forty years is a long time. Forty years ago, it appears, the author formed his conclusion; "but because his ideas were too startling, too revolutionary, he withheld them from publication up to the present."

Please note that it did not take him forty years to form his devastating conclusions. They popped into his head

when he was a young man, and he withheld them from motives of caution. Evidently this reformer differs from prophets of the past in that he waits until he is fairly sure that a safe number agree with his message, which is that a God with white whiskers is not to be believed in. This new circumspection in philosophers is perhaps a by-product of the modern commercial spirit. But unlike those academic sages who doubt on Tuesday what they demonstrated to be irrefutable on Monday, our author has never changed his opinion essentially in forty years. Yes, forty years is a long time. And yet, from another standpoint, it is a short time.

One begins to wonder who this iconoclast can be, who declares in print that he has no desire to go to heaven. Is he a learned exegete who screened himself from the gaze of the vulgar, behind the walls of a liberal seminary or a "divinity school" until the moment was ripe for him to burst upon a world hungry for his message? Is he one of those distinguished scholars of little faith, those business men and super-salesmen of the modern educational world who guide the destinies of great universities—a Dr. Eliot, perhaps, winnowing his five cubic feet of badly bound and fragmentary erudition from the wisdom of the ages for a dollar down, and a dollar a week? Let the advertising man reply:

R. F. Foster is not a theologian. He is the internationally known authority on bridge and other games, on which he has written no less than seventy-eight books which are accepted as standard works in their field.

He is not a theologian. There is a note of virtuous and perhaps pardonable pride in this assertion. It sounds like the plea of the Frenchman who, found guilty by a court of murder, theft and several other nefarious crimes, turned in desperation to the jury, and cried, "I have made my mistakes, but thank God, gentlemen, I am no Jesuit." Mr. Foster may be vulgar, he may be illogical, he may even be ridiculous—but thank God, he is no theologian. *He is an expert on card games.* From bridge he turned to the solution of the riddle of the universe as it were to some holiday pastime, with a mind fresh and untrammelled by the welter of mere facts compiled by other philosophers who have given their attention to the same subject and have admitted their failure. The intellectuals must feel that God is having a hard time of it nowadays, now that He has been put in His place by Mr. Edison, an electrician, by Mr. Burbank, a gardener, and by Mr. Foster, a card player.

And the best of it is that though there are few Edisons and Burbanks, Mr. Foster is a more common type. There is one of him in every newspaper office; every little college faculty has its Mr. Foster; his name is Legion.

A PORTRAIT OF THE CRUCIFIED IN PARADOX

Thou art like tired waves,
Undulant and still;
A brave deed left undone
Atop a Calvaried hill;
Limned against a wanton wrong,
Thou gleam'st like candlelight—
Beautiful in bas-relief,
Abysmal as the night!

CAROLYN RUTH DORAN

The Worst Advertised Nation in the World

ARTHUR A. YOUNG

RECENT dispatches from Peking said that China plans to subsidize writers or scholars who can place authoritative articles about China in the English-speaking press. Irrespective of whether the report is true or not, it reflects the paucity of Chinese names in American publications. China has no master journalist dedicated to the task of whitewashing her face in America as fast as it is besmirched by the yellow hands of modern journalism. A study of the news dispatches from the Far East reveals the fact that China has been getting the sewer end of the cable wires for years, and, as a result, a newspaper stereotype of a China, downtrodden, corrupt, farcical, is furrowed in the minds of Western readers.

China needs a journalist trained in Western arts of expression to smooth this furrow and neutralize the uneven impressions. I search in vain for such a man in the columns of the weekly, monthly, and quarterly publications. Yet hardly a week passes in which I do not see China limned and defended by American pens in liberal organs of opinion—pointing unmistakably to the importance of China as a focal point in the Far East.

A vigorous weekly prints a number of favorable articles about China; seldom, however, are these signed by a Chinese name. Editors would no doubt prefer to have the Chinese viewpoint expounded by Chinese. When they badly need it, they have to import it from China. There is no Chinese journalist in America competent enough to handle the English language American-fashion, upon whom editors may rely for the Chinese side when wanted.

Japan has Kawakami, the Washington correspondent of the *Osaki Meinichi* and the *Tokio Nichi-Nichi*. Kawakami is the leading Japanese practitioner in the United States from whom American editors may request contributions when they need the Japanese point of view. He has devoted a life-time to the interpretation of Japan to Americans.

In the preface of one of his books, he says:

There are Americans aplenty who excel in the art of fault-finding with regard to Japan; it is, therefore, my self-imposed duty to present to the American public the brighter side of my native country.

Sending one of his latest articles to an editor he wrote:

Reading the American papers one gets the idea that at the Tariff Conference, America is the only nation standing for fair play for China. Reading the Japanese and even the Chinese newspapers, one gets a different impression. I thought that liberal Americans would not mind hearing the other side.

Since 1901, when Kawakami came to this country, he has been wielding his independent pen telling the other side. He has contributed to practically every liberal-minded journal of opinion, and hardly a week or month goes by in which I do not read one of his interpretations in which Japan is involved. If his views do not make a deep dent in Japan, they have certainly earned the reputation of intelligent respect among thinking Americans.

With the pen of a Horace Greeley and the scholarship of a W. W. Willoughby, a Chinese devoted wholly to the job would aid materially in counteracting the mulcted views of China sent over the wires. His opinions would command respect and attention among editors and educated Americans.

No such Chinese has yet appeared on the scene, though, occasionally, a young Chinese intellectual with promise would flash across the American editorial firmament and as quickly disappear in the lucrative mire of Chinese politics and diplomacy. There is, perhaps, one man in China with the master pen and the master brain capable of filling the gap—Eugene Chen, former editor of the *Peking Gazette* and private secretary of Dr. Sun Yat-sen.

Practically all the news dispatches from the Orient fall under the classification in which the correspondent occupies the position of the umpire in an unscored baseball game, and, accordingly, the news is bound to be debatable when it is not wholly neglected. The Chinese side, therefore, clamors for intelligent publicity if America is to be restored to the leadership in the pursuit of world peace.

Is there another nation in the world as badly advertised as China? China has no Creel Bureau to hand out her side of the question when she is hailed before the bar of nations. She employs no Lloyd George or Clemenceau to visit America in her behalf on unofficial missions. She has no Suzanne Lenglen or Sir Thomas Lipton or Paavo Nurmi to catch the fleeting fancy of America's news-reading millions. Once she had a Dr. Wu Ting Fang, known as the Grand Old Man of China, but no one has replaced him since he died.

On the contrary what China has, according to the daily press, are bandits who range and frolic all over the front pages from the Atlantic to the Pacific coast, to the delight of circulation managers. She has tongs that provide appetizing food when the editorial maws are dying of sensational hunger. She has chop-suey houses and laundrymen, all sufficing as checks for the millions of Babbitts who fully believe that the newspaper version of China and things Chinese is the truth, the whole truth, and nothing but the truth. She has innumerable Western travelers who return home with Odysseys replete with train escapades, dirty Chinese coolies, illiterate millions.

Japan, again, offers a diverting contrast. The only political oasis in the Asiatic continent, she has not only copied faithfully the ingenious devices of Western imperialism such as extraterritoriality, sphere of influence, most-favored-nation clause, but also the West's subtle arts of publicity.

When Japan's stock of goodwill among nations is low, she decorates his Royal Highness Prince Horohito in his regal suits and sends him on a round-the-world tour just as Great Britain does with her popular Prince of Wales.

Japan has Madame Miura who as Madame Butterfly has "made" the rotogravure section of American newspapers as frequently as Mary Pickford in Japan. Japan has Captain Shimidzu of Davis Cup Team fame, Yone Noguchi of the Rockefeller Foundation, Sessue Hayakawa, the actor, and the Waseda University baseball

team which, in a recent tour in America, caused the students of a Mid-Western university to cut their R. O. T. C. drill to attend the game.

Washington may be agog over "grave consequences" but when spring arrives and the cherry blossoms at Potomac Park are freighted with their rich Oriental beauty, all thoughts turn sentimentally to fair Nippon. Visitors have been known to time their coming and going in accordance with the arrival of the cherry blossoms, and scores of pictures and columns of type have been welcomed in the daily press during the spring opening. Just recently the director of the Japanese Public Park has arranged to ship a consignment of cherry trees to be planted in the London Parks.

Japan's example contrasts with China's deficiency. Time was when China was reluctant to adopt Western ways and ideas and clung to pacifism as her birthright. She is changed now. Time was when she believed silence was the great virtue in time of humiliation. She is changed now. The change, however, is not yet complete.

Journalists—*independent journalists*—are needed to speak the voice of China in the highways and byways of the world where every nation is prejudiced and sees only its side of the questions that are delaying world peace.

DIALOGUE

"Good morning, sir," said Joachim.
 "Good morning, sir," said I to him;
 "And how does little Mary be?"
 "The queen of little girls," said he.

"She's off to sleep at candle-light
 And never bothers us at night;
 Always as happy as a rose—
 She'll be a wonder when she grows."

"Well, little marvel people can
 That such a child should come to Anne."
 "It's true for you," said Joachim,
 And then, "Good day," said I to him.

THOMAS BUTLER.

TO ELIZABETH

This I have read in some old book and wise,
 Penned long ago by one who understood
 The heart of man, and looked with seeing eyes
 Upon the world, and evil things and good:
 "Here where all changes and naught can endure;"
 He wrote, "here where all beauty dwells with pain,
 And love which at the first was deep and pure
 By love of self is often rendered vain—
 Here, when the many meet, they meet to turn
 Back from the steep and toilsome upward way;
 Few meet to rise together—few, to spurn
 That which is base, to work, and climb, and pray.
 Precious is friendship when friend calls to friend
 'Be strong! Here is my hand. Let us ascend!'"

MARY DIXON THAYER.

Education

Educational Responsibility

MAURICE S. SHEEHY, PH. D.

(The first of a series of three articles on College Reform Tendencies)

ONCE upon a time the American college was noted for its conservatism of thought. That era belongs in the collegiate history of several decades past. Its cessation may be ascribed to a confusion, perhaps justifiable, as to whether this conservatism did not mean paucity, or complete absence, of thought. Today it is seriously to be questioned whether any department of human activity is subject, comparatively speaking, to more concern and public notice than that of collegiate reformation. Our best sellers on the bookstands deal with campus problems; oftentimes our favored public dignities are bestowed freely on college professors upon the assumption that they are the thinkers of today; and one who in a clubroom or, even a Pullman smoking-car broaches upon matters collegiate feels a tightening of the tension of interest. It would appear that the college, like youth itself, is ever the focal point of both the aspiration and exasperation of many.

One who reads carefully the output of collegiate discussions may be amazed to find the point of agitation largely a question of educational responsibility. The European university system that vests this responsibility largely in the student has many admirers today. These maintain that the American college has become too paternal, that it has tried to usurp the thinking office of the students and its educational salvation lies in a cleavage with traditional prejudices and the development of the initiative and responsibility of the student. The "artificial departmentalization of the educating process" is proposed as an intellectual crime, for the process of learning is informal and educators largely are accused of trying to formalize it.

Now if I have given the impression that this current tendency towards vesting educational responsibility purely in the student is traceable to a predilection for things European, I have given a wrong impression. Penetrating further into this tendency, one comes to the inevitable conclusion that the unpopularity of the process of learning as exemplified in this country has been undermined by the products that process has produced.

And yet, does it not seem a decisive indictment of the whole American college system if it must relocate, not partially or gradually, but with an alarming totality and suddenness, educational responsibility? No one has ever denied that the student participates in that responsibility. But responsibility tends ever to become correlative with authority. In fact our age and philosophy expect this union. Now, if we invest the student with full responsibility for the educational process, we must likewise invest him with full authority. And therein lies a huge and threatening problem.

The distinction between the liberal and the conservative professor on the secular campus to-day is founded

upon the attitude towards this situation. Like everyone else I would like to be classed as a "liberal professor," because the name has an attraction, and yet I realize that like most of my Catholic college confreres I can never claim that distinction as long as it implies recognition as participations of the eternal wisdom, the superabundant expressions of collegiate youth, intellectual, emotional, or—but I dare not say volitional, since Mr. Watson has ruled that sphere of activity out of existence with his behavioristic rhapsody.

Yet there are certain conditions and facts that argue eloquently for student precedence in campus affairs: firstly, young men who will to be educated have ever become educated, professors and faculties notwithstanding; secondly, the fact that over-worked professorial minds cannot be engaged with the particular intellectual difficulties of this or that individual and do justice to the abstract and deeper relations of truth; and, thirdly, that, if the joy of intellectual acquisition is once unfolded to collegians, they generally follow upon it with untiring zest.

Over and above these considerations we must grant that each student is an authority in a particular line. He is an authority as regards personal matters, *his* relations to God and *his* attitudes to his fellowmen, and *his* reactions to certain situations moral and otherwise. Upon this knowledge I have attempted to construct the thesis of my book, "Christ and the Catholic College."

The big difficulty in vesting the student with total educational responsibility is not that he thereby is impelled to teach himself how to think—a *magnum desideratum*; but that with characteristic youthful generosity he proceeds to determine *what* he should think, and *what* the professor should think, and even *what* the world at large should think, and do. As instancing this fact we have had within the past year a wholesale suppression of college newspapers and college editors. At Boston University, Drake University, Trinity College, the University of California, and the University of Southern California, young men have assumed authoritative attitudes, not only as regards politics and social affairs, but as regards religious and sex discussions, and the intellectual abandon therein displayed has been characteristic of the effervescence of untrained minds.

Granting that a measure of responsibility is good and a greater measure is not good, where is one to draw the line? It seems to me that if the college takes as its aim the object of developing this responsibility in the student so that at the end of his college course he is able to solve vital problems without professorial assistance or guidance, it has aimed at a sufficient task. If it assumes, however, as is popularly assumed, that four years at Wattville High School or several months experiences on the Chair of Soda-water at that village's favorite rendezvous, have prepared the freshman to plunge into intellectual depths without guidance, it manifests a lack of concern for its collegiate charges. Does that high-school preparation with all its diversions fit the freshman to determine what philosophy is true and what is false; or what history is history

and what is myth, or what religion is man-made and what is God-made?

While there is then some question as to the extent and scope of the responsibility to be vested in the student, there is little question as to the responsibility for the student-responsibility movement. At its root we find that afore-mentioned professorial genus—the liberal. My study of the species would outline as outstanding characteristics, (1) absence of conviction; (2) paucity of intellectual activity; (3) little or no concern in the moral or spiritual welfare of the student, presuming that such welfare exists in the professor's mind. The main plea of such a professor is that the power of thought is an explosive thing (which is a truism) and that once cultivated it will look after itself, which is neither a truism nor true. If one were to carry the analogy a trifle further, he might argue that to place high explosives in unformed minds is intellectually criminal; and ninety-five per cent of the young men in whom "liberals" would vest this power are "unformed" inasmuch as they are unanchored by religious convictions or ideals.

The "liberal," then, who does not recognize the need of authority in the teaching office has a supreme disregard for the facts of human nature. He has other liabilities also, including a lack of faith in himself and in the common sense of his pupils. The student who is fairly commonsensible will expect that the trained campus leader should possess knowledge and should possess beliefs and should give ample and abundant evidences of his possession. When the professor is "something adrift and drifting free," then it is expecting a great deal of the student that he by his contacts be firmly anchored in truth.

The Catholic college is and ever will be deemed a reactionary in the student-responsibility movement for the reasons I have suggested and for one other reason I have not suggested,—it has confidence in the men who are serving as its educational leaders. In certain lines these leaders may have been handicapped by the fallacies of queerness and poverty, the first precluding extensive laboratory work in the educational field, and the latter hesitating to sacrifice present financial needs on the altar of educational expediency. But the solidity of the teaching body as a whole has never been called into question. The complaint raised by the secular college to-day, as is evidenced in a recent issue of the *New Republic* is that it has not been able, for financial reasons, to command the services of the best professional talent. Here the poverty of the Catholic college has been its great asset by drawing into its labors men who are actuated purely by love of their profession and higher motives. Such men have been trained to think without financial incentives, and, while the machinery by which their thought becomes articulate is by no means perfect, they are sufficient in numbers to concentrate the control of educational forces in the minds of trained thinkers.

The day when any one man in any one college could proclaim because of intellectual or circumstantial superiority, "I am the college" has passed. The great danger

against which Professor Meiklejohn warns us, "that our teachers do not feel a proper sense of responsibility for the work of the college as a whole" is fast becoming a memory of the "departmental attitude" stage. May it not be possible that in a full realization of the responsibility of his office, together with a recognition of the need of student responsibility as a co-operative measure, the Catholic college professor will blaze the trail where others lead by scientific equipment and unfettered progressive attitudes towards collegiate functions? Let us not permit "fatheadedness" to generate "fatheadedness" in our Catholic college youth.

Sociology

Crime, Its Cause and Cure

MICHAEL J. MURPHY

(The first of two articles, by Father Murphy, whose long and successful work as a prison chaplain entitles him to speak with authority)

FOR centuries men have been discussing the problem of crime and criminals, but thus far have failed to find a solution. The problem promises to remain unsolved forever unless we adopt a rational viewpoint and devise more scientific methods of investigation and prevention. The only sane, sensible way to treat any evil is to go to the very root of that evil. The world will find itself much better off when men cease wasting time theorizing about the effects of crime and apply the best efforts of their minds and hearts to the removal of the cause or causes thereof.

What a maze of conflicting, even diametrically opposing opinions, we find among criminologists when we attempt to point out the cause, the real underlying cause, of lawlessness! Every investigator has his own individual answer to the question. Some hold that crime is committed by delinquents who enjoy no freedom of choice in their daily conduct, who act as a matter of necessity, and consequently are not responsible. Man is simply and solely an automaton, nothing more or less. Our own personal experience in daily life manifests the absurdity of this doctrine, despite its eminent advocates.

Others consider man as the victim of his social or economic surroundings, the product solely of his environment. Mental abnormality is the only cause according to others; notwithstanding the fact that real scientific investigation proves that the general level of intelligence of prisoners and the soldiers in the World War was practically the same.

Mentally, a State prison population is a fairly representative cross-section of any community in the Commonwealth. The psychiatrist discovers that a certain number of inmates in penal institutions are mentally abnormal, and at once we have the theory that all are so, and that all crime is due to abnormal mental conditions. As a matter of fact, with few exceptions, men in prison are those who have knowingly, willingly, and deliberately commit-

ted an offense. Their sense of guilt in wrongdoing is proof positive that they could have avoided the evil had they so desired.

If the criminally-inclined feel that their offenses against law and order will be imputed to diseased mentalities, and will not bring down upon them the strong arm of the law, but the soothing administrations of doctors and criminologists, we may expect a continuance of our crime wave. *Crime is not a disease and criminals are not sick.* With the vast majority of law-breakers, it is not the mind but the will that is affected, and the will, being a spiritual faculty, will not respond to physical treatment alone. It demands moral remedies.

Another school of penologists attributes crime to an excess of laws which are not properly enforced, and especially our immigration laws permitting an influx of foreign criminals. Recently a weekly publication of national prominence heralded to the country-at-large the astounding news "that one of the first causes of our crime is immigration." The statistics at hand, limited though they be, do not seem to bear out this contention.

In the Massachusetts State prison, among the last 100 men admitted, at the very height of the crime-wave, sixty-five were born and educated in this country, the product of our own agencies for physical, mental and moral training. Forty of the sixty-five were the sons of parents who themselves had been born in this country. The parents of the remaining thirty-five men came from sixteen different countries of the world. Truly it would seem that President Coolidge was right in saying "no nation or people have a monopoly on patriotism and character."

On the matter of crime, its nature, causes, and the criminal himself, our views should at least be sane and sensible. It is quite true that some human beings become anti-social in their conduct because they are mentally unbalanced or abnormal psychologically. Prison records prove this. But the same is not true of the large majority. We find in penal institutions men of sound minds, who are perfectly normal. The responsibility for their criminal inclinations is to be sought in their unbridled wills. Environment and disease, association and deficient education are contributory elements, but they are not the real root cause. Hence it is a serious mistake to view criminality itself merely as a disease, responding to physical treatment. It is admitted, of course, that what is, materially considered, sin, crime or anti-social conduct, may be brought about by mental disorder occasioned by disease.

An experience of nearly fifteen years as a prison chaplain leads me to believe that the principal and most prolific cause of crime today in this country is the deplorable lack of proper home-training and religious instruction. There are other causes, but they are only secondary and remote.

The destruction of the home raises thousands of recruits for the ranks of rascality, and the wreckage of home life is being daily multiplied in our divorce courts. When judges of our juvenile courts tell us that seventy-five per cent of the delinquents appearing before them are re-

cruited from badly damaged homes wherein there had been a divorce, a legal separation, or a desertion, it is high time to ask ourselves the question, "Whither are we drifting?"

How can we hope for a virile, patriotic, God-fearing and God-serving manhood and a virtuous womanhood, while there is an ever-increasing disrespect, if not utter contempt, for lawfully constituted authority, while the sacredness of the family tie is lessened by legal procedure; while nearly 50,000,000 people according to the last Government census, are without membership in any church, and 20,000,000 children growing into young manhood and womanhood without any systematic training in religion and morality?

The child who is not taught to respect and obey parental authority in the home will not later in life respect and obey the authority of the State or nation. And let us remember that children are taught by example rather than precept.

I am old-fashioned enough, perhaps unscientific enough, to believe contrary to the sentimental psychology of our time, that boys and girls of this generation may be taught something, as were their parents, of the basic moral principles to the tune of a hickory stick. Sparing the rod has spoiled the child if we are to judge from the army of young men, who in reality are boys of twenty-odd years of age, found languishing in our prisons under sentence for serious offenses against life and property. The vast majority of these young men were never taught to understand properly their individual relationship and personal responsibilities, but rather how to avoid them. No small measure of blame rests upon the parents.

Note and Comment

International
Debate

THE debate recently held between Boston College and Cambridge University must have made the Catholics of that city proud at seeing three capable young Catholic gentlemen display a grasp of sound philosophy and a mastery of logic, expressed so clearly, and even elegantly and with so little of the "spread eagle," collegiate or national. It was the best sort of vindication of Catholic education as a Catholic's best preparation for meeting his civic and social obligations.

The deadly logic of the Boston team is said to have irritated their opponents visibly. But the only answer given was an attempt to stigmatize it as sophistry. The Boston team maintained the affirmative of the proposition: "Resolved that this house deplores the tendency of Government to usurp the rights of individuals." Cold hard logic, based on Scholastic Ethics, won the decision given by a board of judges which consisted of two Justices of the Massachusetts Superior Court and one Justice of the Federal District Court, themselves graduates of Amherst, Yale and Harvard respectively. This international debating victory adds greatly to the prestige of

Boston College whose representatives last year defeated seven American college or university teams, losing only to Holy Cross College of Worcester, Massachusetts. The victory over Cambridge marks a promising beginning of the present year's program, which has twenty debates in prospect with leading universities and colleges of this country and Canada. An unusual feature of college debating marks the work of Boston College in this activity in which a large number of students take part. Last year fourteen students represented the college in the debates with other institutions of learning.

The daily papers in Boston gave the debate scant notice, though they were well filled with accounts of collegiate activities in athletics. Can it be that Boston has been called "the Athens of America" because she has foresworn the triumphs of mind and spirit for the victories of body and brawn, as did her Grecian prototype in the days of its decadence? One must think so, if Boston newspapers reflect the mental attitude of those who read them.

To Save the
Grande Chartreuse

A DETERMINED protest has been recently made by the Catholics of Dauphiny in France, against the Masonic proposal to turn the Grande Chartreuse into an international hospice for "intellectuals." The President of the Dauphinese League for Catholic Action, M. L. Bonnet Eymard, bitterly assails in an open letter the sponsors of the plan.

In the name of his fellow-countrymen of Dauphiny he declares that any attempt to turn the age-long home of the "Angels of the Desert," as the Carthusian builders of the Grande Chartreuse are called, into an asylum for intellectual neurasthenics, and to bar the return of those heroic men who for nine hundred years lived in undisturbed possession of one of the greatest monastic monuments of the world, will be met by uncompromising resistance. "With their own hands they built its walls, and dug the roadways out of the solid rock." Catholics the world over, who have lamented the desolate condition of this grand old home of prayer since the monks were ruthlessly driven from it in 1903, will wish M. Eymard, bearer of a saintly name—success in his campaign for justice.

Catholic Near East
Welfare Association

A MERICA has already referred to the ratification on September 15, 1926, of the Catholic Near East Welfare Association by the members of the American Hierarchy assembled in Washington. At this meeting immediate steps were taken to set apart one given Sunday in the near future, on which the Pontifical Society shall be launched throughout the United States. The new organization has for its Protector the Archbishop of New York, Cardinal Hayes and the Chairman of the Board of Directors is Cardinal O'Connell, Archbishop of Boston.

In the short time that has elapsed since the inauguration of this project, the heads of seventy Dioceses in this country have announced their cordial readiness to cooperate with its immediate plans. No work of the Church in this country seems ever to have been begun with such wide-spread and instant cooperation. One million dollars, raised by the donations of a corresponding number of the Faithful, is, according to hopes, to be presented to His Holiness Pius XI on February 11, 1927, on which date our Holy Father celebrates the fifth anniversary of his election to the See of Peter. These figures may seem large, but they are small in comparison with the huge sum of \$25,000,000 which the American Hebrews are now raising to assist their own needy brethren in Russia and the Near East: a sum almost as far in excess of the amount that American Catholics are asked to give, as these exceed the Jews in number.

The new Society, in adopting the identical name of the Catholic Near East Welfare Association, Inc., founded by the Rt. Rev. Monsignor R. Barry-Doyle, has also absorbed his society as well as the Catholic Union, founded by the Rev. Dom Augustine von Galen, O.S.B. Both of these organizations were consecrated to the task of assisting the abandoned and starving peoples of the Near East and providing for their spiritual and intellectual welfare as well as for their material needs. These societies are now merged into the new Pontifical organization, which is dedicated to every phase of this immense work, and in so doing, is carrying out the desires of the Supreme Pontiff himself.

The Sixty-Year
Old Freshman

ONE advantage of going to college when you are sixty years old is that you feel quite free to speak your mind, and tell anything interesting that you have found out, regardless of consequences. Mr. Winston, who has been practising "better late than never" at the University of North Carolina, has made this pretty plain already, much to the delight of his youthful classmates. So he had no hesitation a few days ago in telling Mr. Arthur Ruhl, correspondent of the *New York Tribune*, that "it would be a fine idea for all the Fundamentalists in the country to know that they got the Bible from the Catholics." These people love the Bible, and swear by the Holy Book from cover to cover. If they could only learn that the Catholic Church gave it to them, they would be filled with gratitude and love for the Catholic Church. Mr. Winston is right. It is a fine idea. The only pity is that so few Catholics think of showing this simple truth to their sincere, Bible-loving non-Catholic friends. Little knowledge of history is required to show that Protestants receive from the Catholic Church not only the Bible as a book, but also their belief in it as an inspired book. Even if it is hard in many cases to convince our friends of even such an evident fact as this, our efforts will be well-rewarded in the case of some who will find in it their first insight into the real nature of the Catholic religion.

Literature

Henry James at Prayer

LEO L. WARD, C.S.C.

IN these new days, when America is just discovering that it has a past old enough to be rather romantic, and when the omnipotent dollar is trying to buy that past back for us in the form of colonial dining tables and occasionally even a first edition—in these days when it is becoming the fashion to remember what everyone else has forgotten, it is not surprising that there should be a new vogue for Henry James, that charming, picaresque character who suffered so much reviling from his own generation and no little laughter from the critics ever since.

Amidst all Americana, whether of furniture or literature or what not, Henry James is singular. He was the first sign of the modern cultural rebellion, our first social expatriate. While almost all others of his generation were busy evolving the national philosophy of *Getting Ahead*, Henry James, even more earnestly than his illustrious brother William, was trying to find his place in that philosophy—not in a professional, but in an intensely personal way. But he soon grew despondent in the attempt, packed his trunk and went to Europe. Could he ever reconcile himself to the coarse selfishness, the unsympathetic harshnesses of America which, in its growing pains, was too young yet to care for the amenities and the leisure and the softnesses of cultural values? The country was uncivilized and its inhabitants were barbarians, as Henry James looked out upon his generation. Europe looked like paradise, albeit only a *Paradise of Gentlemen*, by comparison; so Henry James sailed away for the better world, full of his faith in an immediate social, literary and esthetic beatitude.

Naturally, his own countrymen took his departure hard. His going away to live among gentlemen was anything but gentlemanly in the eyes of the self-righteous, patriotic America of those days. So that the grandaunts of the 1870's and '80's were soon pushing his memory out of their drawing rooms and good parents refused to let him remain even in the library, although these latter were kept busy about it because his pen was industrious—too industrious, the critics have said. And so it was that Henry James became a social vagabond, our first cultural expatriate, for which fact he remained, with occasional misgivings, rather grateful.

But Henry James never became a European, in the light of his own purpose, as Mr. Van Wyck Brooks has pretty well shown. There was "*The Siege of London*," which was finally raised in despair, it seems; and that other little story, very pleasant in spite of being so labored, in which the young American heir to the English estate finds himself by some strange spirit not quite at home before what should be his own English fireside. And then there was the even

less successful errantry among the French; a Frenchman he could not become. Nor indeed a European of any definite or genuine feather. Everywhere, among any group, he felt the sense of the exotic. Always it was the story of the English fireside repeated, whether in Paris or Italy or one of those little towns of Spain. Something belonging to him by right of his sensitive, appreciative, social nature, something to which he felt himself fundamentally heir, was denied him. He never could feel at home, entirely, as a part of the softer, leisurely, traditional culture of the old European world.

And so he wandered from one literary drawing room to another, from this famous inn in England to that old hospice along some ancient road; from one kindly family in their old country estate to another scheming, imposing, predatory group such as the notorious Moreens in "*The Pupil*" (a deeply significant novel, and, one suspects, biographical). Sometimes he was all but lionized. He had sat time and again, familiarly, at the tea tables of the literary great, of the most celebrated in art and manners. And there is a happy memory of letters that came out of the southern seas from a Stevenson who could not forget this gentle, appreciative, lonely American. But always there was the old ache; he was not satisfied; his dreams of a paradise of gentlemen and gentlewomen had really failed him. And so he wandered on, and tried to keep his faith even against the odds.

But one day he came to Rheims, and there he found himself sitting, alone, in the old cathedral. And of course he found for the moment a rare companionship in the graceful leap of the arches, in the old sunlight of Champagne transfused into unearthly beauty by miracles of glass and stone and shadow. Into the vagrant heart of the man there came a quiet comfort. The "red capes" of the canons flowed dimly into choir—some of them tardily, he noticed—and as the chanting went on, Henry James was saying to himself, as we may read it in "*Portraits of Places*": "To what base purposes do we come at last! It was this same organization that had erected the magnificent structure around and above me, and which had then seemed an image of generosity and benignant power. Such an edifice might make one feel at times tenderly sentimental toward the Catholic church—make one feel how many of the great achievements of the past we owe to her. To lapse gently into this state of mind seems indeed always, while one strolls about a great cathedral, a proper recognition of its hospitality." But then the soliloquizer, by a strange turn, begins asking himself how far such a recognition could go without becoming improper, and finally, in a moment of rebellion, abruptly sacrifices all that the Church means of beauty and stability on a shifting altar of modern politics. And why? Sit as long as he would in the shadows of Rheims (and how many times did not the beautiful shadow of an old Catholic Europe fall across his path in his wanderings!), why could he

find neither any satisfying truth nor any satisfying companionship in the meaning of the old cathedral? Why, in a word, did he never find, fully, the soul itself of the scene of which he was trying to become a part?

The best answer to this is to be found, I think, in an inscription which he once wrote in one of his books when presenting it to a friend. "I may be a pagan," he wrote, "but I don't like the name; it sounds too sectarian."

There, it seems, is the key that unlocks, as far as it may be unlocked, the mystery of Henry James. For him the truth or untruth of a thing was determined practically by personal sentiment. He would save himself by a sacrament of feeling; for which, it is true, intelligence was to arrange the rubrics with admirable taste. And, as far as it went, his sacrament was true; but it could not carry him far enough. For what the old arches of Rheims expressed so steadfastly, he could feel a certain sympathy. But he could not, or did not, rationalize the sympathy, he did not think it out for himself. His heart's reasons were good as far as they went, a beginning of wisdom, but they could not bring him to a full or to a satisfying truth.

Based on personal preference, his religion, or practical philosophy, stopped where good taste stops. He took Like and Dislike for his guides. But they failed him, by showing him only part of the truth which his nature so wanted to find, which he so eagerly quested in the capitals of Europe.

So that in an important sense it is not deprecative to say of Henry James that his religion did not save him, even from himself. Rather is it a tribute to the deep, earnest nature of the man that he was never satisfied by an inadequate substitute for truth. For there was something deeper in the man than his folly, after all—much deeper; and this could not be entirely fooled by any contradictions of sentiment. And this deeper element was his sincerity.

Henry James was even more in earnest than his brilliant brother, according to the lucid, cosmopolitan judgment of Mr. H. G. Dwight. He was shockingly in earnest, in the eyes of many of his own generation who could not understand him. And that earnestness never let him compromise, though it made his quest somewhat quixotic. Under it all Henry James was seeking for the truth. And he was so sincere about his search that he was willing to pay for it with a life of social exile.

If his criterion of truth was ultimately inadequate his purpose was yet a man's purpose. And being the genuine gentleman besides, he deserves at least a high respect for remaining honest even with himself. In spite of all the literary and patriotic spittle of his critics we are now realizing that Henry James was a man of courage as well as refinement, whose misfortune it seems to have been to choose a false road for a worthy journey.

REVIEWS

Jefferson. By ALBERT JAY NOCK. New York: Harcourt, Brace and Company. \$2.50.

The Best Letters of Thomas Jefferson. Selected and Edited by J. G. DE ROULHAC HAMILTON. New York: Houghton Mifflin Company. \$2.50.

Jefferson has suffered from a want of biographers, and some he has had his worshipers would dispense with. He was neither a saint nor a demon but "a plain, law-abiding citizen," as Bill Nye describes himself, "who begs to sign himself, yours, for the Public Weal." I fear that Mr. Nock is marked out for the fate of the innocent bystander; he will be blamed for what he tells and damned for what he omits. In a moment of unconscious humor he informs us that one of Jefferson's inventions was the swivel-chair, through which he became the unwilling father of a race described by him in the Declaration of Independence as "swarms of officers to harass our people and eat out their substance." Probably Mr. Nock is at his best in summarizing the unreconcilable differences between Jefferson and his great antagonist Hamilton. To Jefferson, Hamilton was a man "charmed by native partialities to anything English," while to Hamilton Jefferson was a testy partisan filled with "womanish resentment against Great Britain." Is Jefferson's policy the protection of the producing classes, and does Hamilton find that guarantee in the dominance of the exploiting classes? Is Hamilton right in concluding that since the wealthy have the greatest interest in a calm and stable government, to them should be given the dominance—or is Jefferson wrong in his contention that this calm and stability is rather the immobility of death which follows the destruction of the purposes for which governments are formed among men? As Mr. Nock reminds us these suggestions are "inadequate and sprawling." In his volume, Mr. Hamilton gives us a compact and handy collection, enriched by the inclusion of "The Solemn Declaration and Protest of Virginia," written in the last year of his life and one of Jefferson's most characteristic documents.

P. L. B.

The Book of Marriage. Arranged and Edited by COUNT HERMANN KEYSERLING. New York: Harcourt, Brace and Company. \$5.00.

This study has grown out of the realization that loose thinking and looser conduct regarding the marriage contract, are bringing chaos into the social order. Meant to afford a remedy for society's ills, unfortunately it can only aggravate them. Embracing "new" interpretations of matrimony by twenty-four "leaders of contemporary thought," those who are familiar with the discussions that have ranged about the nature and purpose and scope of marriage almost from the beginning, will recognize that the "new" interpretations are but accidental modification of old fallacies regarding the marriage contract that have often been tried and found wanting and that the "leaders of contemporary thought" are a group of philosophers, infected with theories of life and conduct that have logically grown out of Protestantism, the French Revolutionary ideas, and the teachings of Kant, Spencer, Spinoza, Mill and their fellows. Neither in their philosophies of life nor in their interpretation of marriage are they at one, try as Count Keyserling does to harmonize them. Dr. Joseph Bernhart of Munich, one of the leaders in the modern German religious revival, attempts sympathetically to appraise marriage as a sacrament but neglecting the supernatural factor therein, Divine grace, he falls altogether short of any orthodox explanation. Withal, every logical study of matrimony leads back to the position Catholicism has held through the ages and which she has received from her Divine Founder, that it is a sacrament, "*magnum mysterium*" as Saint Paul says; that it is one and indissoluble; and that men cannot tamper with its fundamental nature and its sacredness with impunity. W. I. L.

Miniatures of French History. BY HILAIRE BELLOC. New York: Harper and Brothers. \$3.50.

In subject-matter, this volume which is a delight to look at, to handle and to read, runs from the founding of Marseilles by the Phœcean priestess Aristarche to the matching of military wits by Joffre and Moltke at the Marne; in time, from 599 B.C. to A.D. 1914. The breaking of Islam, the christening of Clovis, the crowning of the first Capetian, the uncrowning of the last, the glories and virtues of Louis IX, the prayers and cunning of Louis XI, the momentous siege of Perpignan, the conquests of Philip Augustus, the Huguenot "tumult of Amboise," the famous sixteenth of October, Marie Antoinette's and Burgoyne's,—all that fearful drama of fifteen centuries is dramatically told in exquisite miniature. From the Pyrenees to Calais, from Nancy and the Rhineland to Paris and the Loire, the action runs. In style, it ranges from the quaintness of early English to the freshness and verve of the contemporary, escaping withal, by virtue of its genius, obsolescences in the one instance and journalese in the other. It is clear and unbiased, revealing the penetration of mental acuteness together with the balance of mental breadth. It is at once scientific in what it employs and artistic in the mode of the employment; not fictive, yet possessing fiction's graphic portrayal; wholly factual, yet free of facts' ordinary dullness. For this is not facts tabulated; it is facts pictured, not to say sung. Surely France's history has themes for poetry, if indeed her history be not a poem. No less surely has Mr. Belloc the poetic gift. In form, of course, it is prose, prose moving and magnificent with all that lifts and humbles human hearts. Read of Chateaubriand's last hour with the great friend of his life, Jeanne Récamier, and learn how exquisitely history can be humanized. Fifteen years it is now since Mr. Belloc ventured forth into this new métier, "this special insistence upon physical details—dress, weather, gestures, facial expression, light, colour, landscape—and a corresponding lack of emphasis upon mere chronicle," thus freeing himself and more especially freeing us from "the mass of footnotes introduced into our modern academic histories for the most part mere copies from earlier works and in a large part deceptive." The method may not be new. Surely it is novel, even though Froissart employed it. Nor novel merely; the book is a delight to read, to ponder, to thrill to. L. W. F.

Geschichte der Päpste. Zehnter Band. VON LUDWIG FREIHERRN VON PASTOR. St. Louis: B. Herder Book Company. \$6.75.

The appearance of a new volume of Pastor's "History of the Popes" is an epochal event in secular as well as ecclesiastical history. The two cannot possibly be separated. Although not of the world, the Church is in the world. This tenth volume is of particular interest and importance since it enters the period of the Catholic Reformation and Restoration, extending over the reigns of Sixtus V, Urban VII, Gregory XIV and Innocent IX, from the years 1585 to 1591. To point to English history alone we have here an intimate account of the intricate events preceding the death of Queen Mary and a most faithfully detailed picture of her character as well as of the character of her rival, Queen Elizabeth. We follow the growth of the English sea-power at its very beginnings, and receive the complete history of the ill-fated Armada. The common impression, however, that the wreck of the Armada was accountable for the termination of the Spanish world-power and temporal success of Protestantism is not shared by Pastor. Similarly we enter into the thrilling events that took place in other countries at this period, while variety is lent by the fidelity with which all the important minutiae are given concerning such episodes as the erection of the Vatican obelisk and the completion of St. Peter's dome under Sixtus V. The meticulous care with which the accuracy of each word set down by the historian is first verified can be compared only with the skill he possesses in producing admirable character pictures of the heroes in his his-

toric epic. Thus the powerful figure of Sixtus V is portrayed with the genius of a master. Not everything is edifying, for the net of the Church will always contain both the good and the bad, even to the end of time, while the good themselves have often many imperfections. They here live before us as they were in life, and yet regard is had for what we may call the proprieties of historic reticence. J. H.

Benjamin Franklin. The First Civilized American. By PHILLIPS RUSSELL. New York: Brentano's. \$5.00.

Were any of the fathers of the American Revolution to revisit the country that they fashioned, the one that would feel most at home in our midst would be Benjamin Franklin. He seems to epitomize most of our national characteristics, our ragged virtues as well as our flippant vices. Franklin believed in making rules, for himself and others, which he did not bother to observe very consistently. He had the showman's instinct strongly developed, and was avid for publicity. He delighted in fads and foibles, turning from one to another with the greatest zest. He was the charter-member and first propagandist of "get-on" and "go-getters" clubs, the finest colonial specimen of American materialism, the parent of all our modern self-made millionaires. Franklin did not believe that anything that had been done before was done in the best possible way. He had theories on smoking lamps and vegetarian diets and ocean currents, he offered improved models of washing machines, printing presses and house-stoves, experimented in electricity and chemistry, manufactured dogmas of theology and morality, and formulated principles for the guidance of a brand new kind of government. Typically modern, he liked nothing better than starting societies for various purposes and organizing new ventures. Thus, he founded a school, a library, a hospital, a volunteer fire department, debating societies, philosophical and scientific circles, institutes of every description to fill every need of colonial Philadelphia. When his shrewd, canny business deals provided him with enough money, he retired from business and became a politician, statesman and diplomat. His was a colorful and an expansive career. It loses nothing in the telling of Mr. Russell. Perhaps it might have been a better biography if Mr. Russell had shown more restraint, both in the manner of telling and in the things told. Modern biographers patronize their subject far too much; they are too boisterous in their applause and too sardonic in their criticisms; they are far too frank in their revelations of their subject's frailties, especially those of the flesh. Franklin's latest biographer believes in keeping no secrets. With all his efforts, however, he does not succeed in making the first civilized American much worse than he probably was. But he does blast the myth that Franklin was a canonized American saint by showing that he was an intensely human American genius. F. X. T.

BOOKS AND AUTHORS

Poets in the Celtic Tradition.—A distinctive variety of inspiration and mood inform "Ould Father Toomey and Other Poems" (Carrollton Publishing Co., Boston. \$2.00), the fifth series of poems by Denis A. McCarthy. The author is quite as felicitous in his rendering of such homely narratives as that of the title poem and that of "Father McKone," as he is in his formal "occasional" poems. "The Sowers," written for the sesquicentennial anniversary of the beginning of the American Revolution, and "President Harding," are composed in an elevated, dignified style, far removed, though not superior in their way, from the humorous skits and the inspirational verse. Dr. McCarthy is not a meditative nor a philosophical poet; he is, rather, a poet of action and current themes, one that has the gift of facile harmony and exuberant spirits.—In "Runes and Cadences" (Dodd, Mead. \$2.00), R. Emmet Kennedy essays to capture the spirit of the olden bards of the Gael. He has made a rarely beautiful collection of dream-poetry, of strange, glamorous visions

of Iir-na-n-Og, the land of the ever-young, of vague and dusky pictures of mystic romance, of the fervid outpourings of Aengus Og, the maker of ancient love songs. The thin volume is bursting with atmosphere, created as much by the poems themselves as by their settings. Each poem is preceded by a few bars of an old Celtic melody and by a prose poem of fantasy. "The Songs of Scathach, the Shadowy-One," is perhaps the best conceived of all the poems. As the maid's fingers fell on the iron string of the harp, and then on the bronze and then the silver string, the mood and the meter change from doleful grief to merry revel to drowsy sleep. All of the poems, however, are finely executed and have the authentic Celtic harmony and pathos.

Biblical Studies.—The modern craze to explain away the marvels recounted in the pages of Holy Writ finds a typical exponent in Dr. George A. Greene's "Phenomena of the Bible" (Dorrance. \$1.75). A practicing physician originally defending the materialistic concept of life, of late years he has been dabbling in psychology with the result that he has come to admit a class of phenomena inexplicable through the laws of physics and chemistry. The theory that he now defends and would attempt to justify is that all biblical phenomena may be explained in terms of psychology, physics and physiology. He is, however, a poor logician. A friendly critic recommends that he read "Mystical Phenomena" (Benziger) by the Rev. Albert Farges who will enlighten him how to differentiate the works of Christ from such natural phenomena as clairvoyance, telepathy, hypnotic states, mental healing, auto-suggestion and the like.

The pseudo-findings of modern biblical criticism are taken as the starting point of a study of Christ's use of the Old Testament by George Holley Gilbert. "Jesus and His Bible" (Macmillan. \$1.75), is built on a number of unproved assumptions that have a vogue among certain types of schoolmen. Of course the conclusions can be no stronger than the weakest link in the chain of the argument. While some of them are correct it is not by reason of the arguments used. Many of them however run riot. Perhaps the most important of these is that the Christ of the gospels is no photograph of the reality but a highly colored artistic work motivated by the combined desires of Matthew, Mark, Luke and John to produce a religious ideal.

Elf-Land Echoes.—Countless children have been gladdened by the thrilling adventures of Little Mary Mixup always getting into or out of trouble. R. M. Brinkerhoff writes about and pictures some new escapades of hers in "Little Mary Mixup in Fairyland" (Duffield. \$2.00), a tale that is bound to fascinate small folk.

From the opening chapter when Edward Bear and Christopher Robin come downstairs together, until their funny little adventures are rounded out in the last chapter, "Winnie-the-Pooh" (Dutton. \$2.00), will entertain and amuse whatever child enjoys the country of make-believe. A. A. Milne has written the book in his most charming style and E. H. Shepard has delightfully illustrated it.

A series of happy surprises characterizes the three stories of Johanna Spyri which have been gathered under the title of "Eveli, the Little Singer" (Lippincott. \$1.50). The tale of the heroic Peppino, the touching vicissitudes of Jorli, and the account of how Beni showed Eveli a new way of happiness,—all make entertaining and instructive stories such as romantic childhood likes to revel in.

Mother's Bluebird and Rosebud, otherwise Jack and Jill, knew that if they were awfully good many nice things would happen but in their fondest dreams they never imagined the wonderful adventures they were to have with the fat, little fairy in the Land of Flame and of Shadows, of Laughter and of Sleep. How jolly it was is told, with illustrations, in "Maybe True Stories" (Duffield. \$2.00), by Hildegard Hawthorne.

Shot Towers. The Valley of Adventure. Summer Storm. The Key Man. The Flame of Courage.

It may sound somewhat extravagant but the simple truth is that the unpromising title of John T. McIntyre's "Shot Towers" (Stokes. \$2.50), is the prelude to an altogether delightful and wholesome story. After the literary duds and cesspools that one nowadays so frequently happens on, it is as refreshing as unexpected. The writer has the gift of vividness, the power of painting, in his short snappy sentences and he gives us many a graphic scene of city and home life reminiscent of Dickens at his best in the "Christmas Tales." There is a deal of the race horse which adds to the pleasurable interest and a wierd symbolizing of the rat but the characters are so normally real and above all, old Mrs. Carey, a woman of rare faith and courage, is so irresistible that one closes the book with the regret that he can no longer remain in the company of these very lovable people. The tale is to be commended most heartily to young and old; it is realism at its finest.

John Miller, a Virginian, had in the early days joined an expedition to Oregon but losing track of his companions he wandered south even to Spanish California. The Mission *padres* received the hungry and destitute American most hospitably and he in turn endeared himself to them by his gratitude, which manifested itself very practically in improving the Indians' tools. How after many wondrous adventures he finally won a beautiful Spanish bride is exceedingly well told in "The Valley of Adventure" (McClurg. \$2.00). The author, George W. Ogden, has grasped the real spirit of the early Franciscans and in consequence he has not only given us a story well above the average, but also a true picture of the life lived by the children of the soil under the benign followers of the *Poverello*.

Frank Swinnerton has labored earnestly to make "Summer Storm" (Doran. \$2.00), mildly interesting. Henry Falconer is not particularly desirable, but Beatrice Gayney and Polly Lane, her business partner, consider him worth a struggle. Love, it would appear, sharpens the wits, for Polly doubts Beatrice and some opportune discoveries give her reasonable proof that her suspicions are well-founded. It happens that Henry knows Beatrice's unhappy history and has no intention of marrying her after Polly's entrance into the drama. Beatrice is claimed by her lover during the interview in which Henry unsympathetically states his case. He is thus free to marry Polly and engage in gardening. This novel was written, apparently, with an eye to the reading public of London and its suburbs.

It is heartbreaking to read about a bride abandoned on her wedding day. So it is that "The Key Man" (Houghton Mifflin. \$2.00) by Valentine Williams is heartbreaking. It is also clothed in mystery, but all ends well. Rex Garrett without a word of warning leaves his bride of a day, or rather of part of a day, to run to earth a band of desperate criminals. He does run them to earth, not, however, before he has been tracked and recaptured by his derelict spouse.

Heloise Gueret, who has been unfortunate enough to attract the attention of the King of France in the days when Madame de Pompadour was a ruling force, is sent by the latter to Quebec to investigate secretly the truth of certain persistent rumors that the officials there are guilty of gross malfeasance and especially of robbing the home government. Jacques Davol, a protégé of Voltaire and a somewhat mysterious though attractive character, accompanies the expedition. These and other interesting details are set forth in "The Flame of Courage" (Appleton. \$2.00), by George Gibbs. It is a story of New France in the time of Montcalm and Wolfe, and is told so well that it is a pity that the conduct of the heroine, as well as of the hero, does not always conform to the standards of sound ethics. And yet the instinctive reaction of many a reader would, likely enough, be sympathy and approval.

Communications

The editors are not responsible for opinions expressed in this department.

Date of St. Teresa's Feast

To the Editor of AMERICA:

Inasmuch as this Diocese, Monterey-Fresno, was the first in the world to secure the patronage of St. Teresa of the Infant Jesus, we may possibly be able to enlighten Father Corbett as to the diversity of dates he has discovered for the feast of the "Little Flower." Bishop MacGinley received the following rescript from Cardinal Vico, Prefect of the Sacred Congregation of Rites on May 27, 1925, a few days after the canonization of St. Teresa.

Our Most Holy Father Pope Pius XI, having consulted the undersigned Lord Cardinal Prefect of the Sacred Congregation of Rites and moved by the wishes of the Bishop, clergy and all of the people of the newly erected Diocese of Monterey-Fresno freely expressed, graciously deigns to declare and constitute St. Teresa of the Child Jesus principal patroness of the aforesaid Diocese, with all the rites and liturgical privileges attached thereto; said Feast, for the whole Diocese, with the approved proper Office and Mass, to be celebrated on the Third of October. Anything to the contrary notwithstanding.

On June 10 the above decree was followed by another authorizing the Diocese of Monterey-Fresno to make certain additions and variations in the Calendar of the Universal Church, including the feast of St. Teresa on the date mentioned, as a duplex of the first class with an octave.

Since the above decrees were issued, Bishop Crimont of Alaska has written us for information as to the exact date of the Feast, informing us that his Diocese has secured officially the patronage of the "Little Flower." We could answer him only to the effect that the date of St. Teresa's feast had been set on October 1 for the Carmelites, and on October 3 for Monterey-Fresno. Which of these dates may be chosen for the Universal Church we were not prepared to answer.

Hence everywhere in this Diocese, with one exception, the feast of our Patroness is celebrated on October 3. This exception is the Carmelite Monastery of Our Lady and St. Teresa of the Infant Jesus, at Carmel-by-the-Sea, the first monastery in the world erected in honor of the "Little Flower" after her canonization. There the feast is kept on October 1.

Fresno, Calif.

JOHN J. CROWLEY,
Chancellor-Secretary.

A Mother of Ten Children

To the Editor of AMERICA:

Your object in publishing the article by Mary Gordon, entitled, "The Woman's Side of It," must have been to provoke your readers to write a reply. Being the mother of ten (having been married at the age of twenty-five and that just fourteen years ago this month), with one more in heaven, I may qualify to furnish another woman's view.

Six of the children are boys, the other four are girls. Their ages range from thirteen for the oldest to past ten months for the youngest. Twice two children were born within the same year; and although twins have not brightened our portals, our hope is strong that next May may witness the fulfilment of that dream and desire.

Friend husband is far from wealthy, while the "plaster" on our home requires \$180 a year in interest. Our married life was begun with no financial assurance, as my husband's profession, quite precarious at the best, was scarce begun.

All we had, yes, all we still have, as a basis of living a full and joyous existence was and is love and faith. God always sent sufficient to provide for each new soul that He entrusted to us, but we have no other assurance than our faith in God that each will procure an "education."

What did Mrs. Gordon mean, when she used that word? Is it a college course? Just how far does the term extend in her

view? Would she be content to equip her four children to succeed in material things rather than to accept the responsibility of receiving from God's hands even fourteen souls to keep safe and pure to return to Him?

Children are a precious trust bestowed at the hands of God to help us secure our salvation through earnest hard work on our part in leading these children to God and so to populate Heaven. How many women today are storming Heaven with their yearning for that supreme blessing! Then why should we, who are so abundantly blest, stop to question God's preference for us and fling at Him the modern objections, styled: self-restraint, lack of funds, self-expression, social position, or the assurance of an education?

While women may agree that child-bearing is not quite a sinecure, is there anything worth while in life procured without work and labor? It is God's way of doing things, and if we would keep before us the first page of our penny catechism we might say to Mrs. Gordon: "Why did God make you?" And in turn: "Why did he make your children?" Was it to assure them of an education, of wealth, or of social position? Or was it to give those little souls, so dear to Him, a chance to be happy with Him forever in Heaven?

A woman who can write as easily as Mrs. Gordon would need seek no further than her own personal guidance as a source for an education for her children. Of course her article seems to have the permissive womanly contradictions, and although it mentions religion it really lacks the one essential quality, the spiritual.

As to the daily routine of housework, without doubt it is somewhat monotonous and it may smack at times of drudgery. But consider the woman in business. She works eight to ten hours daily and receives a stipulated remuneration in dollars. The housewife, and particularly the mother, may put in that many hours during the night as well as all her waking hours, but is she not proportionately recompensed in the love and adoration of children and husband? What in the present-day business woman's life can equal such compensation? Can she with the same zeal and confidence offer the day's work to the Sacred Heart as the mother whose every minute is occupied as God's special agent in caring for the wee souls entrusted to her?

There, to my mind, is the touchstone of life—our faith in the God who made us, to submit completely to the order and routine of life He has directed or permitted us to select, and to persevere in that sphere for His greater honor and glory, so securing great joy here in the love of our household, united in one love for Him.

Philadelphia.

R. V. C.

Secularizing Catholic Colleges

To the Editor of AMERICA:

Father Lonergan's article "Secularizing Catholic Colleges," in the October 30 issue of AMERICA, started an old train of thought. The last paragraph is especially pertinent; it reads:

We Catholics have magnificent scholastic traditions, which we should be slow to give up. We must not compromise either our principles or our practices. We do so at our peril.

Father Lonergan shows conclusively that we are aping secular schools. Why is this? Why should we, who ape no institution in religious matters, follow the lead of others in our educational system, a thing so fundamental to our religion. Why should we, when as the writer says, and all thinking Catholics must say, "We have magnificent scholastic traditions, which we should be slow to give up."

That our Catholic high schools, colleges and universities, at least those in the Mississippi valley, are following the lead of secular schools is perfectly evident from the ardent desire that nearly all Catholic schools manifest, to be affiliated with the North Central Association, originally a purely secular amalgamation of high schools, colleges and universities, which recognized each others credits, because certain standards obtained in the

affiliated schools. That a certain amount of standardization is good, no one denies. But why should our Catholic schools be so intensely eager to comply with these standards, when our own scholastic standards have always set the standards in education?

Is it expedient or necessary for our Catholic schools to belong to such secular associations? It would be necessary, if we did not possess and successfully operate a complete system of education, extending from the grade school to nearly all branches of university subjects. It would be expedient, if the new standards were superior to our old scholastic standards. That their new standards are not superior, has been proven often, for the secular schools have frequently deserted our sound and ancient standards only to revert to them, when the folly of their innovations became apparent.

It seems to me, that our Catholic schools have already gone far astray from the old solid and fundamental scholastic standards, which are our heritage and glory. This is so in nearly all divisions of our educational system. (Details on this point, would make the letter too long.)

Now that we have a complete system of education, let us break from secular affiliations, let us revert to our pedagogically sound standards, so that we may be now, what we have always been, leaders, not followers, in the educational world.

Cincinnati.

NOEL RETSOF.

Why Not Liturgical Study Clubs?

To the Editor of AMERICA:

Now that we are on the eve of an liturgical revival, might not our parish priests organize liturgical study clubs for those intelligent Catholics who are eager to know the why and wherefore of the different ceremonies, vestments, sacred vessels, etc., that are used at holy Mass?

True it is that we have numberless books and pamphlets explaining all these things, but through collective meetings, and with the priest to explain the respective parts of the Mass, I think a greater interest could be awakened. Then, too, questions could be asked and answered after the lectures, to the great benefit of all.

We have our card parties and dances, parish affairs that are good and of a recreational nature, and they serve their purpose well, but why can't we have also parochial gatherings, say twice a month, for the purpose of uplifting pious souls of a studious nature who long to drink deep of the sacramental springs of Christ's Church?

After a few lectures on the basic fundamentals of the Mass, the study of the missal could be taken up, according to the cycle of the ecclesiastical year, thereby allowing the laity to participate more harmoniously in accordance with the mind and heart of the Church while assisting at holy Mass.

Des Moines, Iowa.

ORVILLE L. BENKED.

Library Progress and Catholic Libraries

To the Editor of AMERICA:

Those were golden words in your issue of AMERICA for October 16 that stressed the importance of library work and pointed to the need of greater Catholic interest in this branch of education. There is certainly wide enough scope for greater activity in our school libraries but perhaps the field is nowhere more extensive than in Catholic high schools. Even a little experience will reveal the fact that the amount of good that can be done in high-school library work, if sufficient interest is shown, is simply incalculable. If his literary instincts are properly stimulated the youth of high-school age responds even more readily than some teachers and principals are willing to admit. Nor does the lack of interest and strange attitude of some principals diminish the cultural value of libraries in secondary education, provided they are conducted according to the best standards.

Let us admit very frankly that we can learn much from the administration of public libraries, not only in the matter of external equipment, but in the great amount of interest librarians

succeed in creating among high-school students. It is true that at times we find intellectual and moral poison shelved behind innocent-looking titles of books and that even from the standpoint of English Literature high-school students are sometimes offered Dutch metal for good old gold. But if public servants are not careful to exclude from the shelves authors whose influence upon the young is harmful, is not this a reason for greater vigilance on the part of Catholics, and should it not awaken us to a keener interest in the selection and purchase of books as well as in a more adequate equipment of our libraries?

To give an example: Regis High School, New York, offers students through its well-equipped library excellent reading opportunities while the spirit of teachers and students affords the very best culture. The Regis Library has fulfilled all State University requirements for high school libraries.

Woodstock, Md.

Z.

Farmers Not to Blame

To the Editor of AMERICA:

The communication of J. D. "Blames Farmers and Labor Unions," appearing in your issue of October 13, may be taken exception to on more scores than one.

J. D. notes the point that farmers are "yelling at their highest pitch for government aid to raise the prices of their products," and insinuates that farmers are combined to boost prices, and that the price of their products is already too high. I may be mistaken in my understanding of what the correspondent wishes to convey, but these are the points anent farmers, which I gather from his writing.

That farmers are trying to secure, not to speak of "yelling for," government aid, is a very prevalent misconception, arising from the hubbub of the present "farmers'-aid" agitation. The fact of the matter is, that the farmer is the most disinterested party in the case.

Furthermore, farmers as a majority, can hardly be spoken of as being "combined." If they were, there would be no need of the government aid, which they are claimed to be seeking so demonstratively.

Again, that the necessities and commodities ultimately springing from the farmer's products, are high in price, no one knows better and feels more keenly than just the farmer, who in many cases has to buy back his own products in their altered form. But that this is not the result of the initial price which the farmer gets for his products, is evident from an only cursory comparison of the market reports with the price of the finished product.

Minnesota.

A. J. P.

Desires a Catholic "Saturday Evening Post"

To the Editor of AMERICA:

The prompting to write this came after reading Bruce Barton's "The Man Nobody Knows." He forgot to add ("excepting me.")

Mr. Barton's sincerity is open to doubt because he grovels in the mire when he, coward-like, strives to explain, or apologize, or modernize Christ's miracles; or represent the minds of those who saw the miracles as stupid. In a word Barton makes of miracles mere mirages, by which he is most deluded himself. Still such a book is widely discussed. It should be combatted by letting the world know of the "Christ We Know."

What America needs is not small-town Catholic weeklies, but a Catholic *Saturday Evening Post*, coming every Saturday, in broad, bold colors, telling our stand; not contentious in any way, but serving the truth and giving us something to lean on. Will not twenty million American Catholics support such a magazine published by the combined Religious Orders and Catholic societies and by experienced Catholic journalists and business men, who know the advertising field and circulation secrets?

East Orange, N. J.

B. J. F.